NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME VI.---NO. 28. NEW-YORK, THURSDAY, DECEMBER 11, 1845. WHOLE NUMBER 288.

PUBLISHED WEEKLY.
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At 142, Nassau Street, New-York.

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Maria Weston Chapman,
Edmund Quincy, } Editors.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

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H. M. HENRY, PRINTER.

Selections.

From the Cincinnati Morning Herald.

CORRESPONDENCE

Between the Hon. Benjamin F. Butler, and others, and the Hon. William Jay.

APRIL, 1845.

HON. WILLIAM JAY:

DEAR SIR:—The undersigned respectfully solicit your views on the subject of such new efforts for the improvement, and elevation of the colored race in the non-slaveholding States as may be deemed wisely adapted to that end. Some sympathy has indeed been excited already in behalf of that people, and efforts have been made for their elevation. We do not wish to supersede any enterprises now in operation, or in the least to interfere with their progress; on the contrary we would most gladly aid and encourage every wise and practicable effort for promoting their benevolent designs, and thus secure more speedily the consummation desired by all philanthropists.

If we would benefit this class of our fellow-men, it seems natural that our charity should begin at home. Many of them are among us. Can we not enlighten and elevate *these* by the establishment of schools in places where they are found in sufficient numbers, or where they have not, and cannot have, access to the schools already established? To supply immediate wants might not an association be formed with a special view to prepare teachers, and furnish a part of their support? Are there not persons of sufficient self-denial, who would gladly aid this object? Might not an efficient agent be employed to prepare the way, by calling the attention of colored people to this subject, and encouraging them with the expectation that if they will contribute a certain portion of the expense; the association will aid in securing the proper education of their children? In addition to efforts for giving a common school education, might not schools of a higher order be established, in which they may be trained for the purpose of benefiting their brethren in this country and in Africa?

It is beyond question the interest of the whole community, in the Northern States, that the colored people among us should be reudered virtuous and moral. But this is impracticable, unless suitable provision be made for their instruction. As they are in no small degree unrestrained in their manner of living, it seems essential to the welfare of the community that they should have the restraints of a proper training, under competent teachers; and as this training will secure the elevation of the colored race, may we not confidently expect that they will be ready to avail themselves of any suitable provision for their intellectual and moral improvement.

As this is a design involving the best interests of a very large portion of the human family, we feel the need of counsel; and by expressing your views in reference to the whole matter as early, and as fully as your varied duties will permit, you may contribute to inspire us and those we represent, with confidence and zeal, as well as wisdom.

With the highest respect, we are sincerely yours,

Alexander Henry, Thomas P. Cope, Albert Barnes,	Philadelphia.
John Maclean, Charles Hodge,	Princeton, N. J.
Joseph C. Hornblower, Ebenezer Cheever, Ansel D. Eddey, Benjamin F. Butler, Horace Holden, Gardiner Spring, William Patton, Wm. R. Williams, Charles Pitnam, George Peck,	Newark, N. J.
	New-York.

Joel Hawes, Hartford, Connecticut.

A reply to this Circular, by the middle of June, is earnestly desired. Please address Hon. William Wright, Newark, New-Jersey.

REPLY.

BEDFORD, May 19, 1845.

HON. WILLIAM WRIGHT:

SIR:—I have had the honor of receiving under your frank, a circular signed by gentlemen of several States, asking for my "views on the subject of such new efforts for the improvement and elevation of the colored race in the non-slaveholding States, as may be wisely adapted to that end;" and requesting that my reply may be addressed to you.

Within a few years past, there have been many indications of an improving tone of public opinion in relation to the proper treatment of the colored race, and of these this circular is one of the most significant and gratifying. That gentlemen so distinguished as the subscribers, should avow that, "It is the interest of the whole community in the Northern States, that the colored people among us should be rendered virtuous and moral, and that this is impracticable, unless suitable provision be made for their instruction," is a strong and most cheering repudiation of the theory lately so generally entertained, that their elevation, while they remained in this enlightened and Christian land was impossible, and that their regeneration could only be effected on the shores of Africa.* That they are ignorant, degraded, and vicious, none will deny; and the time is approaching when few who acknowledge the obligations of Christianity, will dissent from the great truth that it is the duty as well as the interest of the community to endeavor to render them "virtuous and moral."

It is the part of a skilful physician, before he prescribes for his patient, to investigate the cause and the nature of his malady. The inquiry, "what new efforts" ought to be made for the improvement and elevation of the colored race in the non-slaveholding States, in order to be successful, should, in my opinion, be preceded by an inquiry into the CAUSE of their present degradation.

Revelation assures us, not only that the several races of mankind are derived from the same parent, but are all equally dependent on the same Almighty Being—all bound to serve and obey Him—all endowed with immortality, and all interested in the atonement made for the sins of the whole world.—Hence, says the Prophet, when urging the duty of benevolence, "Have we not all one Father? Hath not one God created us?" I have never been able to satisfy myself that the peculiarities which distinguish the several races, arise from other than accidental circumstances, such as climate, government, education, &c.; or that there are any permanent and inherent differences in their intellectual and moral faculties. I speak of races, not of individuals. Human nature, I believe to be the same in all ages and in all countries. Were it otherwise, the precepts and injunctions of the Gospel could not be of universal application.

If these remarks be just, the degradation of the colored people among us, cannot be, as has been rashly asserted, "an ordination of Providence, and no more to be changed than the laws of nature." We are bound, therefore, to seek some other cause for the wretchedness of these people, than the absence of those endowments conferred by the Creator on the other branches of the human family. Will we find the cause in their general ignorance? Unquestionably ignorance tends to degradation, but it should be recollected that ignorance is an *effect* as well as a cause of degradation. Hence, our inquiry does not terminate in the discovery of their ignorance, for still the question occurs, *why*, in a land where education is probably more generally diffused than in any other part of the globe, is this numerous people sunk in ignorance? If we impute their ignorance to their *poverty*, we still make no approach to the solution of our question, till we account for their poverty. A whole race in this prosperous country suffering from penury, and exclusively engaged in menial occupations, is an anomaly too extraordinary to be ascribed to either accident or indolence.

After much reflection and investigation, and after comparing the treatment received by the poor and, ignorant blacks, with that experienced by poor and ignorant *whites*, I have come to the conclusion—1st. That the degradation of the colored people is not owing to their ignorance and poverty; 2d. That their ignorance, poverty, and degradation, are all the necessary consequences of unrighteous laws, and of a cruel and unchristian prejudice.

The vast importance of this subject, both in a religious and political view, together with the call now made by gentlemen of eminent standing and influence in the Church, and in civil life, for information and suggestions relative to "new measures for the improvement and elevation of the colored race," will, I trust, be deemed a sufficient apology for my extending this communication beyond the limits of an ordinary letter. In the following remarks I shall purposely omit all reference to the unfavorable influence on our colored population, exerted by the action of the Federal Government, and the laws of the slave States; and shall confine myself to our own *endeavors* to keep it in its present unhappy condition.

If the conclusion to which I have arrived is correct, that the degradation, ignorance, and poverty of these people, are the results of our own past efforts, then it will not be difficult to discover what "*new* efforts" are required for "their improvement and elevation."

The prejudice to which I have alluded, evinces itself in legislation, and in the effects of public opinion. To avoid misconception I think it proper to observe that I refer solely to such legislation, and to such exhibitions of public opinion as are obviously *cruel* and *unjust*, and not to any restrictions on *social intercourse* which every individual has a right to prescribe for himself, and which, whether amiable or otherwise, violates no positive right of another.

Our LAWS in various ways oppress and degrade the colored people, and *were intended so to do.*

A man with a black skin is almost universally denied the elective franchise. He is not excluded for want of property, intelligence, or morals. His complexion is his sole disqualification; and of course this disqualification tends to the degradation of his race.

Some of the States have passed laws, as unconstitutional as they are oppressive, for the purpose of deterring colored persons from entering within their borders. By an act of Ohio, if a black or mulatto man comes into the State, he is required to find, within twenty days, *two freehold* sureties in the sum of $500 for *his good behaviour*, and for his *maintenance*, should he become a pauper; and in default of such sureties, he is to be removed from the State, and in the meantime, before such sureties are found, it is a penal offence for any inhabitant to harbor or employ him—to give him a night's lodging, or a day's work! In 1820, about one thousand blacks were driven from the State, under this barbarous and most detestable law, and found refuge in Canada.

A law of Illinois, enacts that no black, or mulatto, shall be permitted to come and reside in the State, without giving a bond in the penal sum of $1,000, with sufficient sureties, that he shall not become chargable as a pauper, and also that he shall "*at all times demean himself in strict conformity with the laws that now are, or hereafter shall be enacted.*"

It is unnecessary to remark on the wickedness of such laws, and their tendency to repress the industry and enterprise of those against whom they are aimed.

In Ohio, no black or mulatto, whatever may be his character, can be a witness in any court of record in a controversy, whether civil or criminal, in which one of the parties is a *white* person. In Illinois the law is the same, except that the incompetency is confined to criminal cases. Here we find legislators most falsely and slanderously representing a whole race so corrupt and depraved, as without exception to be unworthy of belief under oath.

We are fond of talking of the value of common schools, and the duty of Government to provide for the instruction of the people. Yet there are not instances wanting in which legislatures have evinced a desire to perpetuate the ignorance of their colored citizens. In the States of Ohio and Illinois, the laws expressly exclude all negroes and mulattoes from the benefit of the common schools. The Legislature of Connecticut, a few years since, passed the famous black act, making it highly penal for any person to establish schools for the instruction of colored persons coming from other States, and imposing a fine on every person who should presume to *board* any colored pupil in such school. This law has since been repealed, but its enactment evinces the deep malignity of the prejudice against the race. To a very great extent, colored children when not *legally*, are practically excluded from our common schools by the prejudices of teachers and parents, and our academies and colleges, are, with few exceptions, hermetically sealed against them. Thus the very ignorance with which we reproach them, is the necessary result of our own cruel and sinful prejudice against them.

It is true the *laws* I have mentioned are not common to all the free States, but they bear witness to an existing desire to prevent the elevation and improvement of the colored people, and *public opinion* too often supplies the means of gratifying this desire, where legal enactments are wanting.

We might hope, did not facts deny us the consolation, that the CHURCH OF GOD, of Him who declares himself to be no respecter of persons, would be exempt from a prejudice leading to injustice, cruelty, and vice. It is, however, a melancholy truth that the Church has herself done much to foster this sinful feeling. The proofs of this assertion are manifold, and might be gathered from all the various denominations in the land, with scarcely a single exception. I select a few only as a sample.

The Rev. Peter Williams was for twenty years the exemplary pastor of a Protestant Episcopal congregation in the city of New-York, composed of colored persons. On his death, the Bishop of the diocese, (Right Rev. B. T. Onderdonk,) bore the following testimony to his character:—"If God has given me right judgment in the matter, he was a good man, full of the Holy Ghost and of faith. When that good man shall have been summoned from the grave, and the place of departed spirits, to meet the Lord in the air, we shall then see in him a partaker of the heavenly gift of ministerial commission."—Yet this good man, full of the Holy Ghost—this bearer of the heavenly gift of ministerial commission, was never permitted to sit with his reverend brethren in the ecclesiastical council of the diocese, solely on account of the heterodox hue of his skin.

So late as 1843, the large and influential Episcopal Convention of Pennsylvania, consisting of the Bishop, clergy, and lay delegates from the several congregations, enacted a law, by which all colored clergymen are excluded from a seat in that body. Not one sentence was uttered in that Convention against this unchristian and disgraceful exclusion—not one vote recorded in opposition to it! Such is the respect which even Episcopalians themselves pay to the "ministerial commission," when that commission happens to be in a black envelop.

In 1839, the Trustees of the General Theological Semipary of the Episcopal Church, refused to admit Mr. Crummel, a candidate for orders, as a student of the Seminary, solely and *avowedly* on account of his complexion; although the Bishop who had received him as a candidate, frankly informed the Board that he was a fit person to be received, provided any colored person could properly be admitted. He was, in fact, possessed of every moral and literary qualification required by the statutes. His life was to be devoted to the duties of the sacred office, yet Bishops and Reverend Divines deliberately denied him admission into an institution founded by the liberality of churchmen, for the express purpose of affording instruction in theology to young men preparing for the ministry.

Instances are not wanting in which churches have offered wanton and gratuitous insult to this unhappy race. In a Baptist congregation, in Massachusetts, it was ordered, that in deeds to be given for pews, a clause of forfeiture should be inserted in case the pew should be conveyed to, or suffered to be occupied by, a colored person. In the county in which I reside, an Episcopal congregation hold a large and valuable cemetery, by the tenure that no colored person shall be interred in it. In 1837, a Presbyterian congregation, in Philadelphia, had lots to sell in a cemetery, and to entice purchasers, made public the form of the deed they would give, containing this clause, "No person of color, nor any one who has been the subject of *execution*, shall be interred in said lot;" thus guaranteeing the occupants of their cemetery from all contaminating mixture with the ashes of negroes and murderers.

It is not surely to be wondered at, that when the ministers of religion, and their people, thus contravene in their practice the holy tenets they profess, politicians should not be either more benevolent in their feelings, or more scrupulous in maintaining their avowed principles of equal rights. In 1841, a Democratic journal in New-York,* of the most radical character, held the following language: "Mere color should not disfranchise a man, nor should a man be disfranchised on account of his color; *but it yet remains to be proved, that the African race are men, or belong to the human family, or are anything more than a link in the chain which connects the human with the brute creation.*"

It is unnecessary to enlarge on the various difficulties interposed by the customs of society, to the acquisition of property by the colored people. The Mayor of New-York, in 1836, refused a license to drive a cart to a colored man, highly recommended for his industry and morals, merely on account of his complexion. It is almost impossible for a young man of this proscribed race, to obtain a situation as an apprentice to any mechanical trade, or to enter a counting-house or office, unless in a menial capacity.

The facts I have now mentioned, and they might be multiplied indefinitely, establish, beyond controversy, that the blacks are degraded, not by their own conduct, but by the prejudice entertained against their race. If, therefore, we would remove the degradation, we must remove the cause which produces it. Education and piety would of course conduce greatly to individual comfort and happiness, but, under existing circumstances, would tend but little to the elevation of the race. They could not generally secure for the possessor, a berth in the cabin of a steamboat, nor a plate at a table d'hote, nor a license to drive a cart in New-York, nor, if a candidate for orders, admission into the Episcopal Theological Seminary; nor, if invested with "the heavenly gift of ministerial commission," a seat in the Pennsylvania Convention; nor even a grave in the cemeteries of certain Christian churches.

The circular before me, inquires whether schools of different grades may not be established for the improvement of these people? In my opinion, these people are not entitled to any exclusive privileges or favors. All I ask for them, and all they have a right to ask for themselves, is JUSTICE. Are they vicious, treat and punish them as other vicious persons are treated and punished—are they ignorant, afford them the same means for information that are afforded to others—are they poor, and distressed, let them share equally with others in the provision made by law for the indigent and suffering.†

If, when placed as to rights and privileges, on an equality with the whites, they cannot compete with them, let them submit to their destiny. No human power can do more for them.

To me it appears that the first thing to be done for the elevation of the blacks, is for their friends to prepare the way for their admission to the elective franchise; because their exclusion is one of the most efficient means used by prejudice to degrade them, and also because their exclusion is in itself unjust, and therefore *sinful*. I enter not into the question of the natural right to suffrage, nor of the expediency of universal suffrage, but I do contend that to grant this important right to one man, and to withhold it from another, possessing the same qualifications, solely on account of his *complexion*, is wanton insult, and palpable injustice. Another reason why this exclusion should be removed is, that with it, would vanish all the present laws which oppress and degrade the blacks. Politicians are not apt to insult any large class of voters.

The next measure for the elevation of these people, would be to require, either by legal enactments, where such would be rightful, and by public opinion, where that alone can operate, all public institutions, including the CHURCH, to abolish every exclusive privilege resting alone on complexional distinction.

Let these measures be effected, and I am persuaded that the prejudice against the blacks, so far as it now operates unjustly against them, will soon cease. In that case, neither the establishment of schools, nor any other effort of Christian benevolence, will be required for their exclusive benefit.

But things are as they are, and it may fairly be asked in the language of the circular, whether "we cannot enlighten and elevate them by the establishment of schools, in places where they are found in sufficient numbers, or where they have not, and cannot have, access to the schools already established?"

Unquestionably such schools will tend to elevate, *among their own people*, those who enjoy their instruction, but they will, I fear, have little effect in elevating *the race*. One colored child, in a white school, will do more to elevate the race, than twenty educated separately. In my opinion, separate schools should not be established, except as an act of necessity; nor until after efforts have been made and failed, to procure admission for colored children into the schools already established. It seems to me mistaken kindness to the colored people, to establish schools for them, on the principle and with the avowal that their exclusion from others is right and proper. Independent of the sanction and encouragement given to popular prejudice by separate education, it is a serious objection to such education, that it must be partial and very expensive. Teachers and school-houses must be necessarily multiplied, and where, as in most rural districts, the colored children are comparatively few, the cost of their separate education would be double or treble that of the whites. It cannot be expected that while our common schools are closed against them, our academies and colleges will be willing to receive them; nor that the directors of our higher seminaries will be more under the influence of benevolent and Christian feelings, than the Reverend and Right Rev'd. Trustees of our Theological Schools.

The gentlemen whose names are attached to the circular, have it in their power to confer great and substantial benefits on the unfortunate race that has excited their sympathy. The extensive religious and political influence they possess, can in few ways be more effectually exerted for the welfare of the community, and the cause of humanity, than by exposing and condemning the cruel and unchristian prejudice that has led to so much wretchedness.—By maintaining, in the pulpit, at the bar, and in the Senate, the *rights* of the colored people, they will greatly contribute to their elevation and improvement. Surely every Christian must find a powerful incentive to benevolent exertion in the promise of his Divine Redeemer, to regard as done to himself, the acts of kindness shown to the least of his brethren.

I have the honor to be, Sir, your very obedient servant, WILLIAM JAY.

* The New Era.

† The corporation of New-York, out of regard to the health and education of pauper children, have provided a residence for them in the country, but pauper children, with dark skins, are denied the advantages of this humane establishment.

* Some years since, the New-York Colonization Society, embracing many of the most estimable men in the State, addressed a memorial to the Legislature in which, speaking of our colored citizens, they say, "Persuaded that their condition *here* is not susceptible of a radical and permanent improvement, we would deprecate any legislation that should encourage the vain and injurious hope of it."

From the Anti-Slavery Bugle.

PROCEEDINGS OF THE INDIANA ANTI-SLAVERY SOCIETY.

On our first page will be found the proceedings of the Indiana State Society, together with the comments of the editor of the Free Labor Advocate.—We should have given them to our readers at a much earlier date, had we been able to procure them. The Advocate does not exchange with us, why, we cannot say, and we were therefore indebted to a friend for a copy of the paper containing the proceedings, and the remarks of the editor upon the presence of our friends Foster and Kelley. He appears to be exceedingly jealous of his "friends from the East," as he calls them; and while admitting their "right to introduce their views as to the best method of operating against Slavery," he asserts that the exercise of that right, would, if it had any effect, produce discord and contention among them. If the Advocate utters the sentiments of the Indiana Anti-Slavery Society, that society must be made of strange materials to thus grumble because of the presentation of some other measure for the emancipation of the bondman than that which the members have adopted. We attribute such feeling to a petty sectional jealousy, which should find no abiding place in the heart of a true friend of the slave. This spirit, we think, prompted the Secretaries to omit in the minutes a notice of the fact that the society invited S. S. Foster to address the meeting, although they very properly recorded a *similar invitation* given to the President, Daniel Worth. The latter is a western man, an advocate for voting under the United States Constitution, and a member of the Liberty party.—The former is an eastern man, and a Disunionist, whose views in relation to Liberty party and the Constitution do not harmonize with those of the Indiana Anti-Slavery Society. This may in the estimation of its members, be a sufficient reason for the course they adopted. It strikes us though as rather singular that they should extend an invitation to their *other* "eastern friends," to attend their meeting especially as they knew Josiah Forster and company held, "views as to the best method of operating against Slavery" as different from those of the Indiana Society as were those of Stephen S. Foster and company. We must, however, bear this fact in mind, that while the one was less ultra than the society, the other was much more so. The English Abolitionists are opposed to coming out from religious societies for the slave's sake, and the members of the Indiana Society invited them to attend their meeting, doubtless intending to rebuke them in the spirit of Christian love, and with plainness of speech. The New England Abolitionists are not only in favor of coming out from pro-slavery sects, and forsaking pro-slavery parties, but believe in the duty of refusing to support a pro-slavery Government, which the Indiana Society does not. This would of course have subjected them to censure as severe from S. S. Foster and Abby Kelley, for their position, as they would have visited upon the English Abolitionists for not coming up to the standard of right which the Indiana Society sets up; the prospect of which, we grant, was not over pleasant.

The editor of the Advocate is very anxious that unity and harmony should be preserved among the Indiana Abolitionists—says the society has pursued a course calculated to keep dissention and discord from out the ranks of the slave's friends; and then he, and the other members of the society, turn around and tell all the Whig and Democratic Abolitionists in the country, that if they vote with their parties, that no matter how much they love the cause of the slave, they "vote for the slaveholding interest," and that it is a violation of Anti-Slavery principles so to do. This we call conciliation with a vengeance! Are there no friends of the slave in the Whig and Democratic ranks, none in whose bosom the love of freedom burns as brightly as in the souls of the Liberty party men of Indiana? None will pretend to deny it, yet such men are censured because they do not come up to the standard which Liberty party says is right. The Whigs and Democrats in the Anti-Slavery ranks will most assuredly think the denunciation of their parties is far from promoting union and harmony, although the editor of the Advocate may regard it as such. Now mark the consistency of the editor and his friends. They think it very proper for their society to declare the Whig and Democratic Abolitionists who vote with their parties pro-slavery; but regard it as exceedingly improper for any one to say that those who vote with Liberty party are pro-slavery in position. It is perfectly right, in their estimation, to declare that these two parties are bound to the car of Slavery, but very wrong to assert that the United States Constitution gives "solemn guarantees" to the accursed institution. It is kind and conciliatory for them to expose the inconsistencies of Whig and Democratic Abolitionists, but savors of a contentious spirit in others to rebuke them for their departure from the straight and narrow road. It is right for them to censure others, but wrong for others to censure them. If they say, in justification of their course, that their Whig and Democratic brethren are evidently in the wrong, we reply they are not more palpably so than is the Liberty party, in our estimation. If they plead purity of motive, so do we, if they urge sincerity of heart, so do we, if they claim to love the cause of the slave, so do we. They are right in condemning the Whig and Democratic parties, and we are equally right in condemning the Liberty party. We will not dwell longer upon the inconsistencies of these men, but pass to another point.

We have no wish to represent the Indiana Society as occupying any other position than that in which it has placed itself. We judge it by its fruits. That society is wedded to Liberty party; the papers which it interests itself to sustain, are Liberty party papers, and from what we can learn of its general action, we think it will not complain of injustice when we say it has striven to build up Liberty party. If then it is in fact the "Indiana Liberty Party Association," we should be glad to have it assume its real and appropriate name. It will be seen by reference to the minutes, that S. S. Foster offered a series of resolutions; the first, asserting the moral character of the Anti-Slavery enterprise, and declaring that the Indiana Society could not allow its influence and funds to be used by its official representatives to build up any religious sect or political party, without a violation of the faith pledged to its members, and a departure from its appropriate sphere of action. The society voted ☞ *to lay it upon the table.* ☜ The other resolutions relating to the constitutional question, *were under discussion when the meeting adjourned sine die.* Our readers can draw their own conclusions from these facts.

That embodiment of Liberty party principles, James G. Birney, affirms that "The American Churches are the Bulwarks of American Slavery," yet it does not appear from the minutes that any attack was made upon the Bulwarks or their defenders. Why was this? Can the reason be found in the fact that so many of the Liberty party are members of pro-slavery churches, that they feared the introduction of the subject would lead to dissension? The best thing which the society did, was to take high ground in relation to the movements of the members of the London delegation, describing their conduct as "*extremely temporizing and hypocritical,*" and their characters as "*cringing and servile;*" declaring it could place no confidence in the call of such men for a World's Convention. We are glad the Indiana Abolitionists uttered the just and indignant rebuke which these pseudo Abolitionists so richly merit. We rejoice, that even at the price of that union and harmony which the editor of the Advocate so greatly loves, that when their own rights were attacked, they welcomed discord and dissension; and as much as he deprecates its introduction by others, he is among the first to make the attack upon his fellow Abolitionists when *his* peculiar views are questioned, and *his* course condemned. Had he and his friends given more attention to what they term "the eastern controversy," they would have learned ere this that no faith can be placed in the Abolitionism of the British and Foreign Anti-Slavery Society. It may be very good so far as it goes, but it goes such a little way, and moves in such aristocratic state, and acts with such sectarian dignity, that we think it best to have nothing to do with it. They sent a very fair specimen of it out to Indiana, and our friends there have learned that it cannot stand, and no Anti-Slavery can, that loves *sect* better than *humanity*. The Indiana Abolitionists have just begun to learn the lesson they should have conned some five years since. They have been groping their way in blindness, shutting their eyes to the truth, fearing that if they opened them they should see an "eastern controversy." The putting off the time, has not obviated the necessity of learning the lesson—learning that that party here which is in harmony with the British Committee, which approves its action, and whose action in turn is approved by the governing influence of that body, is doing what it can to save the sects from the attacks which true old organized Anti-Slavery make upon them, and is therefore unworthy the confidence of Abolitionists—that Liberty party, instead of aiding in the overthrow of Slavery, is protecting the monster in his strong hold, the Church, and opposes those who would fain strip from his loathsome form the stolen livery of the court of Heaven—that those who wish to destroy his power must storm the bulwark behind which he has entrenched himself; and that, not by the weapons of political strength, but with that moral power which is made mighty through God. We hope that now having commenced contention and searching examination, the position of professed Abolitionists in America will be looked into, as well as that occupied by their brethren in England, and we trust they will soon learn that the ranks of the slave's advocates must become "*first* pure, *then* peaceable."

We shall send a copy of this to the editor of the Advocate, so that by transferring it to his columns we may have the privilege of talking a little with his readers.

From the British Friend.

THE CONSUMPTION OF AMERICAN COTTON BY GREAT BRITAIN AND IRELAND.

THE GREAT SUPPORT OF SLAVERY IN THE UNITED STATES OF AMERICA.

As the principles of free trade are now generally understood, and gradually being brought into practical operation, it is earnestly wished by many in this country that the exchange of nations should consist only in the honest industry of each, so that slave produce of every kind may be excluded. It is certain, could this be adopted, that it would be laying the axe to the root of Slavery. But, though this is impracticable at present, this is no reason why the principle should be for a moment lost sight of by *Abolitionists*, so as to watch for the most minute opening that may in the least tend to facilitate the approach to so desirable an end, that all the commodities raised or prepared by *injustice and cruelty* may be unsaleable in the markets of the world.

From the extent and complicated nature of our commerce in all quarters of the globe, and so interwoven as it is at present with slave-produce, it is not to be expected that any great national movement on this point is likely to take place for a length of time. But, although this great evil of dealing in such commodities, cannot yet be attacked in the wholesale, it is quite practicable to attack the same in detail, by a process of undermining, in which thousands in this country could assist in the way hereafter stated.

It is an undoubted fact, that the British empire is the great, prominent, and permanent support of Slavery in the United States, and must remain so while we continue to import the cotton of America; and until we reduce this demand by the importation of free labor cotton from the East Indies, or other countries, sufficient for the home market, *Slavery* will thus be supported by Great Britain notwithstanding all the sacrifices we have made to abolish Slavery in our own colonies, and to set a proper example to the world.

Every pound of East India cotton, which excludes so much of that from America, is a step in the right direction; and these remarks are equally applicable to our intercourse with slaveholders in all foreign nations. Towards the end of last century, when the abolition of the Slave-Trade was first prominently brought before the public mind, hundreds of thousands of individuals in the British empire conscientiously abstained from the use of sugar, for the sole purpose of advancing that great and momentous question; and what is here proposed at present, is to abstain, as much as possible, from the use of cotton articles of the smallest kind—and this, in innumerable cases of male and female apparel, could be done by using linen for linings, &c. &c.

Many, from never reflecting upon this subject, are not really aware that they could thus, without any sacrifice on their part, promote the object here recommended.

I will suppose, that if every person in the three kingdoms who entertained right sentiments of the abolition of Slavery, throughout the world, in ordering a suit of clothes, should give directions that the whole trimming of such should be linen, instead of cotton, as it now is, it would do incalculable good in tending to reduce the consumption of that article; and I will again suppose that if every right-hearted Abolitionist should, by his influence, gain only one individual to act in the same way, in a few years such exertions would extend, and would sensibly reduce the consumption of cotton.

The clothes thus trimmed are equally agreeable for wear, and this very change, promoted from proper motives, would tend to keep the abolition of Slavery through the world, before the public mind.

We must not despise the day of small things. I can, from experience on the point here recommended, assert that the linen trimmings are more agreeable in the wear than cotton. I lately adopted the above plan; and I intend, for the future, always to continue it.

In the present state of our commerce, the great question that should always be before the mind of individuals, in this "*Nation of Abolitionists,*" is—*Can we, in any kind of fitting of clothes, or furniture, have linen substituted for cotton?* If we can, it is our duty to adopt it immediately, as a means, under Providence, of assisting to uproot the cruelty, injustice, and villainy of Slavery from the world.

I am fully aware that there are differences of opinion, even among Abolitionists, on the practical application of the free trade principles, which I totally abstain from entering on. All that is here recommended is voluntary individual exertions, in which all who consider the subject must be convinced that they can, with a little attention, assist in substituting home manufacture for slave produce. Were our oppressed brethren, the slaves, who are overworked, under-fed, and degraded, brutalized in their minds, and toiling, without even hope of relief, under the burning heat of a tropical sun—were they raised to their just position of freemen, and receiving wages for their labor, the importation of cotton by this country would be a blessing. *At present, all that is received from slaveholders, operates as a curse to millions of the human race.*

The demoralizing effects of Slavery, in those countries where it is established, is such, that the moral sensibilities of the whole community are blunted. Thus in the just retribution of Providence, the evil recoils on the slaveholders as a present punishment inflicted on all "man-stealers." The whole free population in the Southern States of America, are in league to perpetuate this awful state of Egyptian darkness. Appeals to the conscience of slaveholders, have, as yet, had but very little effect, they vainly wage war against the eternal principles of justice, and conceive that the victory is never to be decided on the side of truth for suffering humanity.

Slaveholders, as a body, are most alert in what they ignorantly conceive is present temporal interest; and if they can be affected on that point, by not taking their cotton, it will teach them more real wisdom than any appeal to their consciences. In practically telling them that, until their cotton is raised by honest means, your custom must be gradually reduced and withdrawn, it might induce some of them on self-interest, to prove to themselves the effect of free labor, and thus *pay wages for the cultivation of the soil*, agreeably to the will of the Ruler of the Universe. Until that is the general rule throughout the world, let this nation, collectively and *individually*, do all that is in their power to remove this greatest of all obstacles to the Christianizing and civilization of the human race.

Your giving a place to these remarks, in your widely-circulated paper, will greatly oblige, yours, sincerely, F. A. C.

Belfast, 1845.

From the Dublin Freeman.

TEETOTALISM.

35 ECCLES STREET, 26th October, 1845.

DEAR SIR:—When large gatherings of the people, composed of numbers amounting to many thousands, assemble, some public notice of their proceedings is due to their country. When such assemblages are congregated together for any merely party or sectarian purpose, their doings are chronicled with much minuteness, but when a great moral object, calculated to unite men of all ranks and classes in promotion of the public good, is the end in view, no interest is manifested on the part of those who, on other occasions, provide so liberally for the intellectual requirements of a population which is rapidly advancing in all those qualities essential to progress in true civilization. A meeting of the citizens of Dublin, of such a character as I allude to, was held this day in Smithfield, for the purpose of promoting that extraordinary reformation, teetotalism, which has made Ireland the wonder of the world, and which is, in truth, sensibly and steadily elevating our people in the scale of nations. Even the most prejudiced observer now freely admits that Father Mathew has done incalculable good in his country; but a great amount of scepticism regarding the firmness of the people in maintaining their noble position exists. I wish the doubters would attend our open air meetings, and there be convinced by ocular demonstration of the fallacy of their notions. Another good result would, no doubt, follow from so wise a resolution on their parts. If they came to our glorious meetings, in which the finest moral sentiments are inculcated—in which the best feelings of our nature are called into play, they would catch some portion of that fine enthusiasm which pervades our masses—which, as it were by an electric feeling, fills the minds of thousands by one glowing desire to pursue a course of virtue recommended them by every motive which can enoble or dignify human nature. Although riches and personal comfort have a tendency to foster that feeling of selfishness which too often renders men careless as to the comforts or happiness of others, I do not believe they so utterly destroy all the good feelings of our nature, as to make their possessors totally callous to the feelings which such meetings as I refer to, naturally create in human hearts—so that I do believe one reason why teetotalism makes so few converts among our wealthy classes is, that we cannot prevail on them to come and have their hearts warmed by the general sympathetic influences created on a mighty assemblage of human beings collected together for a good and a holy purpose. As far as regards the true happiness of life, arising out of a sound mind and a sound body, the great mass of the people are far in advance of the upper classes, who continue, in spite of all experience and all authority, to fill their bodies with disease by the use of poisonous drinks—and far worse than this, by their pernicious example, do all in their power to retard the progress of a reformation which is so well calculated, as all admit it to be, to promote peace, and happiness, and contentment, and good order throughout the land. Here is a noble work sustained by thousands and tens of thousands of our industrious artisans, whose sober conduct and admirable demeanor are the theme of praise at home and abroad; and yet the press, with a few worthy exceptions, take less notice of their proceedings than of the imaginary doings of the inhabitants of the moon. Is it not a pity to have a great cause thus neglected? Is it not a pity that some small portion of the columns of every paper and periodical in the land is not occupied in carrying onward triumphantly, a movement so conducive to the physical and moral advancement of the whole family of man?—Perhaps, we who are enthusiasts regarding the mighty influences of teetotalism for good, are too impatient, too anxious to force our views upon the attention of our countrymen, that the Almighty works by slower means on earth than we dream of. If so we must only labor on, waiting for that happy day when the scales will drop off all eyes, and that the bright light of truth will shine so vividly into all hearts, that all men will walk gladly in its paths. In the meantime our labor will be blessed to ourselves and others, for we shall daily see the happiest results flowing from it. Homes of discord will be changed into abodes of peace and domestic felicity. The miserable drunkard, encouraged in his vicious career by the bad example of the so-called moderade drinker—the industrious drunkard maker—will be transformed into the kind husband and father. The youth whose steps may be leading him on the path of destruction, will be arrested in his unhappy career, and changed into the loving son, the protector of his aged parents, and made fit to perform all his duties in life in a manly and honorable manner. Such are the trophies of teetotalism—such are the results which cheer the teetotal advocate as he goes along, endeavoring to sow good seed. These events have occurred, are occurring, and will be of daily occurrence, so that we have ample payment for all our exertions in the cause of humanity. I wish hundreds of other clergymen would come forward, and like our own excellent Father Spratt, taste the happiness of doing good. He enjoyed that species of pleasure in a high degree this evening in Smithfield, where he found himself surrounded by thousands of his fellow-citizens, who came at his call to sustain the apostle of temperance in his Christian labors for the benefit of his suffering fellow-creatures. He addressed the people in his usual affectionate manner, warning them against the temptations of cordial shops and public houses, and urging them to adopt the only safe course, by taking the pledge of teetotalism, and enrolling themselves under the banner of Father Mathew. Father Spratt was followed by Mr. Brennan, Mr. Reynolds, (the City Marshal,) Mr. Barry, and myself. Four batches knelt down and took the pledge. The first numbered 330, the second 310, and the two last about seventy or eighty persons. I never witnessed a finer spirit at any of our meetings. The people *are* zealous in the cause, and only need reasonable countenance and support to make them all adopt the principle of teetotalism, and adhere to it steadily. The treacherous promptings of a depraved appetite—the lures held out by cordial-makers and publicans—the careless indifference of wholesale manufacturers of poisons to the requirings of humanity and of Christianity—the culpable example of miscalled moderate men—cause many to break their pledge: but

"A wounded conscience who can bear?"

The poor fellows are soon sorry for their act (would that those who do them the mischief could be made to feel it as keenly,) and they generally come back and renew their vows.

Yours, faithfully,
JAMES HAUGHTON.

From the Pennsylvania Freeman.

LETTER FROM LYDIA WIERMAN.

YORK SPRINGS, 11th mo. 2d, 1845.

Believing it will be acceptable to the readers of the "Freeman" to be informed of cases of manumission as they occur, I copy a paragraph from a letter I lately received. I had written to my correspondent and made inquiry respecting a sick man I had visited in company with himself and others, when I was in Virginia last spring, on a visit to slaveholders. He replies—

"John Nixon is deceased. Samuel Janney, myself, and a number of other friends, attended his funeral. There was a great concourse of people. Samuel Janney had much to communicate at the house. We staid after the funeral, until the will was opened and read. The first item therein was the

liberation of his slaves, amounting in number to 22, mostly young persons, two were elderly women. He appropriated $300 for their removal to some free State, and $300 to purchase land for the two elderly women to live upon, and use as they pleased. I saw them all called up and the will read to them: they were a likely, healthy, well-dressed set of blacks, and appeared much pleased with their liberation."

I can further state that the executors have employed agents, and they are now gone to Ohio with them, where they expect to purchase land for the old women. Further intention of their movements I am uninformed of.

When I was in Virginia I was told of his uneasiness on account of holding slaves—and also that his heirs apparent, fearing the consequence of his doubts, were using every artifice themselves, and through the instrumentality of others, to divert him from it. When I was with him I had no doubt he would liberate his slaves, and suggested to some friends who were acquainted with him, to get him to leave them a portion of his estate, and if so, secure the use of it to them by trustees or otherwise; for I learned this was a difficult matter to do, on account of the dishonesty and treachery of the whites. Perhaps he has taken the most effectual way in removing them to a free State. This, however, cannot abolish Slavery. Manumission on the soil, and their protection there, is the only way it can ever be accomplished. I saw another man when there who is the owner of slaves, and is desirous of liberating them; but, like those of Warren Mifflin, they are not willing to leave him, and he is not willing to drive them away—and the laws in Virginia now are understood to prohibit manumission in the State, except under great liabilities, such as no man would like to incur.

Thou wilt be pleased to hear that in some districts of that State their expulsory laws against free colored persons are not enforced. In Loudon county they are said to be obsolete, and in Frederick not enforced. In neither of these courts are they given in charge to the Grand Jury as formerly; in both places I am informed they have fallen into disuse, in consequence of some Friends professing a conscientious scruple against serving on a jury where the law would have to be enforced, which required them to report all they knew among the colored people remaining in the county manumitted since such a date. I saw the Friends in each county, and conversed with them. In both cases, after the judge of the court gave the grand jury their charge, the Friends declared their unwillingness to serve under such a law, declaring it to be both cruel and unjust. The judges acknowledged it to be so, and one of the lawyers declared it "originated in hell," and the other in the "bottomless pit," since which it is not mentioned in the charges.

I visited a number of persons who hold slaves in Farquhar and Loudon counties, several of whom I was informed had lately came into the practice, and I heard of some who were educated Friends, that now hold slaves! As near as I could learn it appeared that slavery was increasing among those who formerly only hired slaves. This seemed to me to be the effect of colonization having by penal enactments driven the free colored laborers from the place, those who would not hold slaves, were in a measure *obliged to hire slaves*, even some of our Friends do this. There is something humiliating in hiring a man from another; he who grades the price of labor has no experience in the difficulty of performing it; and when a man so far yields the principle of right as to control the will and energies of another, without that other's consent, he will likely soon get rid of the inconvegience of his neighbour fixing the price of his laborers, by gaining an ownership in them himself.

I visited several Methodist families, and felt an openness on their part to receive me. The women generally appeared on my side, and the men mostly willing to hear my views, and many of them appeared concerned, some quite affected with their situation. So far is the religion of the South from meeting the wants of the people, that a testimony against slavery is not considered a part of it. I was advised, when I went to their houses, not to mention my concern about slavery, but *only that I desired a religious opportunity* with the heads of the family and as many of their children as was convenient. To this I objected, knowing that a testimony against Slavery was not connected inseparably with religion in very many minds, and so I experienced it, for when they were asked on our arrival at their houses, if they were willing for us to have a religious opportunity in their families, they invariably answered yes, and invited us to come in; but when I told them the cause of my desiring this opportunity with them was on account of their being slaveholders, they appeared surprised, and hesitated; but only in one instance refused, and this man made a cloak for his sin by the profession of the *inward light*, which he declared did not convict him of sin—making use of all that kind of excuse which his Northern apologist uses when he asserts that men have the light, but it does not reprove them of their sins; instead of saying, what is the true state of the case, that "men love darkness rather than light, because their deeds are evil." I had an idea in my mind that this man did not speak the truth, for I saw the conviction of his evil way now and then burst forth, as we held a lengthened conversation on the subject. While he objected to, and I explained, modern abolition, and what seemed to him a still greater puzzle, the opposition of Northern people, especially the religion of the North, to Anti-Slavery; he confessed to me that they did not, could not, for one hour, hold their slaves; it was the Government of the United States secured them in it, and after this, it was not difficult to show him why the North and West, who had abolished Slavery among themselves, should feel an accountability for that system which is American. Did the minister, standing on a Northern floor, excusing the criminality of man to his brother in making him a slave, under the pretence that God had left himself without a witness against their sin, feel what I then felt, when it was echoed back to me, and that too, in the peculiar phraseology of Friends, I believe they would lay their mouths in the dust, and ask of God forgiveness of their sin, in thus closing the avenues of conviction, where it is struggling up amid mountains of sin and iniquity, for surely God never sent them to frustrate his own work. This man was a doctor, and possessed general intelligence on the state of the Anti-Slavery question North and South.

I heard of one minister, I think of the Baptist denomination, who had *followed the light* so far as to see that religion was *a power operating on the soul, cleansing it from sin*, and his mission to the people was in accordance with it. He plainly reproved them for their sins, as evidence of a want of conscious adherence to the right. Many received him in joyous greeting, and some opposed.

The Friends in Virginia, more than all others, are holding up a light in the world around them, and its beneficial influence is felt and seen in the customs, practices, and cultivation of the county.—We of the North know not what it is to live in the lion's mouth; we live in reach of his paws, and all our strong cords and cables of law have not been found sufficient to bind him from assaulting our persons and destroying our property, much less to prevent the destruction of our characters among men; we cannot, therefore, say how, or in what manner, our Southern brother or sister must labor; their peculiar circumstances must modify their views. This, however, is a truth everywhere, "*faith without works is dead.*"

Whatever part of the contents of this sheet may seem useful to others is at thy disposal.

In earnest desire that the day of emancipation may speedily draw nigh, and be realized by the millions in our land, I close.

L. S. WIERMAN.

THE POTATO FAILURE IN IRELAND.

The several articles and extracts which follow from various foreign journals in relation to the failure of the potato crop, the rot, and the apprehended famine in Ireland, are full of interest. We copy them, not because a question is involved, which is a disputed point in the politics of this country, but because the condition of millions, and the existence of perhaps thousands, is concerned. We cannot be called partisans if, when a people are starving, we pray that a foreign Government may be humane enough to let its people buy bread wherever it can be had.

From the Times.

The accounts of the potato crop in Ireland are of a nature to excite the most serious apprehensions for the ensuing year. The alarm, we are told, is somewhat abated; "still, under the most favorable circumstances, and allowing for every exaggeration, there will be a lamentable deficiency of the crop, which will be far under an average one.

The accounts from Meath, from the neighborhood of Dublin, from Tyrone, Roscommon, Waterford, Kilkenny, and Carlow, Down, and Armagh, are all to the same effect. The vegetable pestilence, though not universal, and in some instances happily ascertained to have been exaggerated, is yet known to be spreading, and to be most destructive. The extent of the loss cannot be at present known. The first appearance has often proved delusive.

The failure of this crop would now be a calamity in any of the northwestern countries of Europe, far beyond what it would have been in the last generation; a greater calamity, indeed, than any could realize till they saw it fulfilled. But Ireland, above all other countries, is dependent on this crop, not only for well-being, but for existence. England and Belgium, and other continental districts, which share the disaster, have all many resources. The potato is only part of their laborers' diet. They have manufactures, and commerce, and capital, to procure foreign supplies equal to their deficiency at home. They have large accumulations, both of money, and of stock, and food, which enable them to draw on their neighbors, and on the future. The vast population is only provisioned for one year. Of a food which no human ingenuity can preserve longer than one year, it raises just enough to last one year. That is the one string to its bow. Reduce it by an inch or two, and the bow is useless. There are tribes which live on the fish that visit their shores. The shoal changes its route, and they perish. There are tribes that live by the chase. The deer are exterminated, and so are their pursuers. There are those who live on the track of the bear and the elk. The prey gets a day's too much start, and they die before they can come up. Such is the rude improvidence of Ireland.

The peasant reckons not quite from day to day, but, what is not much better, from year to year. He puts into the ground as much as on a narrow calculation will serve for a twelvemonth. It falls short, and he must starve for a month or two. He may be helped by his neighbors, but should all be in the same case, how are all to be helped?

It would be premature to suggest an immediate remedy till the extent of the disaster is known and reduced to calculation. To forbid exportation, as has been proposed, would be the surest way to prevent Ireland from ever having a stock in hand beyond her present needs. To remove the duties on all imported food, whatever its merits as a permanent measure, would be a very responsible act for a Minister, and even for a Legislature, if adopted only for the occasion. So abrupt an interference would not be very encouraging to that useful class which tills the ground, and buys and sells for profit.—Whatever is done, for mercy's sake, let it be for good.

LATEST ACCOUNTS.

The Dublin Evening Post of Tuesday says: "Returns have reached us this morning, from various places, including two extremes of the country, Kerry and Galway. In the former, the potato crop was still unaffected—in the latter, the disease was extending far and wide. Our Meath correspondent, who is a sensible man, and had been in the beginning a stern sceptic, reports that the disease in that county, especially about Kells and the surrounding district, has been much more destructive than he had any notion of when writing last week. He states that, even if the rot should proceed no further, the supply of potatoes cannot last beyond the 1st of March, and that the peasantry were beginning to talk of the injustice of drawing away oats and other provisions from the country. The oat crop in Meath is described as a very abundant one. From some northern districts, the returns are much more favorable—less injury being suffered than had been apprehended, and the disease apparently dying away. But we should observe that the rot has commenced in some parts of Cavan. We understand that Professors Lindley and Playfair are to be sent over by the Government. In the course of the week, to be associated with Professor Kane, of this city, in the duty of investigating the disease in the potato crop. A second circular has been very properly issued by the Royal Agricultural Society of Ireland, requesting further information as to the progress and extent of the disease. We trust that all local societies and country gentlemen will promptly return answers to the queries in the circular. It is of the last importance to have the fullest and most authentic information.

I called your attention yesterday to some slight symptoms of improvement in the potato crop in one or two localities. I have gone very carefully over the reports to-day, and I feel happy in stating that the grounds for alarm seem somewhat diminishing; although, doubtless, terrible losses have been suffered, and most serious apprehensions exist as to a scarcity of food for the people.—*Dublin Letter, Chronicle.*

Isle of Man.—We are sorry to learn that the prevailing disease in this useful esculent has made its appearance in this island since the prevalence of the late wet weather. The crop, we understand, is an average one. Mr. Faulder turned up the crop in a field in the immediate neighborhood of Castletown, this week by the plough, which proved an extraordinary one, averaging, it is supposed, from 12 to 14 tons of fine healthy potatoes per acre, of the Brocklebanks seedlings.—*Manx Sun.*

Crops in Prince Edward's Island.—It appears that the potato pestilence has made fearful ravages in Prince Edward's Island, and that the grain harvest has been also unpropitious.

The Potato Crop in Denmark.—We have accounts from Copenhagen to the 3d of this month, which state that the disease in the potatoes is spreading more and more in Denmark, as in Funen, Lolland, Falster, and likewise Sealand, especially in Amak, near Copenhagen. It has likewise appeared in the Duchy. It is stated that the disease is beginning to show itself in Sweden, and as the crops, particularly of the later kinds, are more backward than in the Netherlands, it is feared that the disease may spread wider. It will, therefore, be advisable to take measures in the discharging of cargoes from that country, to ascertain the quality of the potatoes.—*Dutch Paper.*

Free Trade.—Potatoes.—In the course of the last eight days, three cargoes of potatoes have been shipped for the continent—two for Ghent, and one for Rotterdam—while another is announced as passing the Sound from Stettin to the southward; all with a view to relieve the distresses of the inhabitants of the Low Countries. Reciprocity involves an excellent principle, and should be extended and consolidated.—*Dundee Advertiser.*

Opening of the Ports.—Finding that there is such a lamentable failure of the potato crop, so essential to the sustenance of the people of the three kingdoms, and to prevent a consequent but unnatural rise in the price of other provisions, we understand, from a well-informed source, that Sir Robert Peel is already devoting his most anxious attention to the subject, and that in all probability he will recommend to her most Gracious Majesty to summon an immediate meeting of the Privy Council to proclaim the opening of the ports for the admission of foreign grain, for the next three months, duty free. If Sir Robert Peel does this, we have no hesitation whatever in stating, that he will sit enshrined in the hearts of the people, and make himself one of the best and greatest ministers that ever counselled the sovereign of these realms.—*Scotch Reformers' Gazette.*

Storing Potatoes.—We cannot too strongly urge on all who are now taking up potatoes, the importance of keeping them out of the earth for a few days previous to storing them, of drying them as much as possible, and of sorting out all that appear in any way diseased. Considering the infectious nature of the potato rot, and the rapidity with which it sometimes spreads, the extra time and trouble consumed in doing this will be well bestowed if it enables us to save a portion of the crop.—*Leeds Mercury.*

The Harvest.—Though the weather has not been uniformly favorable during the present week, we have had several fine harvest days, and a good deal of the corn that was in stock in the fields, in this and the neighboring counties has been secured—we fear, not in very good condition, but we hope not essentially damaged. It would probably not be an over estimate to say, that not less than a tenth of the corn grown north of the Humber is yet exposed to the hazards of the weather, so that the deficiency already ascertained to exist in the harvest may be still further increased. Beans would also suffer from wet weather. Potato gathering for the winter supply will soon be general, should the weather, on the other hand, be dry: at all events, it cannot safely be delayed beyond the first of November. The promise of this root in Yorkshire and Lancashire is still good. It is not improbable, from the result of observations which have been made, that the disease will be found most extensive on ill-drained soils.—*Leeds Mercury.*

From the Economist.

LEGISLATION FOR SCARCITY.

The question, How are the people to be fed? is becoming urgent at home and abroad. Every day brings us new evidences of defective vegetation. It is not in wheat or other grain alone, but in all that constitutes vegetable food, that deficiency becomes apparent. In the latter end of August we gave the first account of the appearance of the potato disease on the coast of Kent. Since then, it has spread in every direction, and has become almost universal, not only in England, but in Ireland. Since that time, too, the weather has been extremely unpropitious, not only for the ripening, but for the gathering of the grain crop. Wheat is everywhere defective in quality, and in many places deficient in quantity. The price to the consumer, taking quality and condition into account, is 20s. per quarter dearer than it was a year ago. *The national expenditure for bread is now at the rate of twenty millions a year, or four hundred thousand pounds weekly more than during the whole of last winter and spring.* This increased expenditure for a first necessary, could not fail to have a serious effect, especially in ordinary times, on the demand for all other less necessary articles. No doubt the extraordinary expenditure of capital in public works, in addition to the usual income, will make a high price less felt in the meantime, than it otherwise would have been; but still the fact of *scarcity* and *deficiency*, with all their horrors and privations, is now to be dealt with.

* * * *

The necessity of an immediate removal of all existing restrictions from the free import of food, appears even greater when we consider the condition of the great bulk of the continental countries. We have, on former occasions, referred to the precautions used by the Dutch and Belgian Governments, in order to induce the largest foreign supply of food. At this time, every steamboat leaving this country for Antwerp, carries large quantities of potatoes. We would place no restriction on exports, but we would remove all restriction from imports; and then we might rest satisfied that no exchange would take place that was not beneficial to the country. But with our high duties on grain, we are placed at a fearful disadvantage with other States. In Holland, Belgium, and Russia, all duties are suspended; and by the latest accounts from the latter country, (Russia,) the Government has issued an order, relieving foreign vessels, carrying grain to the Baltic provinces, from all the customary port charges.

With such a state of facts existing abroad, and with the complexion of affairs at home, it is scarcely possible to conceive that Sir Robert Peel will wait until the beginning of February without making some extraordinary effort to avert or mitigate so much threatened suffering.

It cannot be denied, that there exists, at this moment, a more favorable opportunity of getting rid of all restrictions on the import of food than at any former time. The combination of events renders such a step not only easy, but needful. No one denies the insufficiency of our home supply to carry us over the next year. No one can be alarmed for excessive supplies from any part of the world. There never was a period when any change of the kind could even momentarily interfere less with the demand for labor, which, for a long time to come, must be much greater than the supply; and the large consumption which must exist as a consequence of full employment and high wages, would be an ample guarantee to the home producer against any temporary or sudden reduction of price. All admit that the change is inevitable before long; necessity and common prudence demand that it should not be delayed.

The question which, even with a removal of all restrictions, creates with us the greatest solicitude, is, whence are supplies to be obtained? In Europe, generally, they are buyers, and not sellers, and the most trivial imports would raise their prices to an equivalent with our own. From the Black Sea we might look for some supply. But our chief reliance must be upon the United States. Their crop of Indian corn has been good, and that of wheat, taken altogether, has been an average one. But even there, as well as in British America, we regret to find, by our latest advices, the potato disease has again, for the third year, made its appearance. Still with a removal of all restrictions, we may hope for considerable supplies of flour and Indian corn, for the latter of which the poor Irish are now craving. And there is another consideration, which, at this moment, should weigh much with the minister. Of late years, we have relied greatly upon a continental demand for many of our leading articles of manufacture. The high price of food throughout the continent at this time, must affect very unfavorably the prospects of our trade for the next year, especially in the cotton districts. A free intercourse opened up with the corn-producing States of America would secure us an increased demand for our goods, and prevent that reaction in our manufacturing districts which we otherwise may apprehend—a reaction which would be felt by no class more prejudicially than by our own farmers.

It is impossible to calculate the amount of evil which may be averted, and of positive good which may be secured, by an immediate and bold removal of all existing impediments to a free supply of food. If the law be permitted to remain as it is, the future must be to every reflecting man, a subject of considerable apprehension and solicitude.

From the Nonconformist.

FAMINE—ITS TEACHINGS.

Ireland is becoming the centre of new interest, and, as usual, of the melancholy kind. Report gives out that her staff of life is broken. The potato-crop, the sole support of her numerous peasantry, is thought to be extensively affected by the prevalent disease. Representations to this effect have reached the castle at Dublin from many quarters, and official steps have been taken to institute inquiry into their correctness. There are causes enough in operation upon which to base a supposition that the actual state of the case has been exaggerated. We earnestly hope that the facts will not be found to justify the rumor. The possibility that they may, however, cannot be denied; and upon this possibility we feel ourselves not merely warranted, but imperatively called upon to hang a few reflections.

Famine is a spectre so hideously cruel, that even a distant glimpse of its hard features may well awaken serious alarm. There needs not that we should wait till it is in our very midst, before we ask ourselves, "Why is this terrible visitation?" Before its grim, gaunt outline is well defined—even when, through the haze of general uncertainty, we only *think* we can descry its awful form—we are required, by all the laws of prudence, to determine the reasons which render its appearance probable. As mariners, when, unexpectedly, they fancy they hear the hoarse roar of breakers ahead, conclude that the bare suspicion indicates that they must be out of their course, so we, satisfied that famine *may* overtake us, and doubting only whether the warnings we receive be true or false, are driven upon the conviction, that we cannot be just where we ought. Something must be amiss, or why these fears? When the sky is cloudless, none can get up a panic about the fall of thunderbolts. There must be a *substratum* of possibility, if not of likelihood, in which for alarm to root itself—otherwise, impostors, however unsparingly they might sow the seeds of it, would but labor in vain. And the existence of such a *substratum* is a condemnation of the policy which allows it. The fault may be in a Government, or in a people—but fault there *is* somewhere, wherever national famine approaches so near to a kingdom, as to justify common apprehension. Seasons, it will be said, are not in the hands of man. This is very partially true. As it respects a particular crop, or a special district of country, it is unquestionably correct; but applied comprehensively, as too often it is, no pretended axiom can be more heavily fraught with falsehood. To all practical purposes, the seasons are providentially put under our control. We can command both the sunshine and the rain. But the privilege in this, as in all other instances, is inseparably connected with the performance of duty. We must go after *them*, instead of indolently expecting them to come after *us*. All climates, all soils, all varieties of produce constitute the common inheritance of our race—but industry, forethought, and wisdom, must turn them to account. Providence never has left, never will leave the world without a sufficiency of food; it needs only to be properly *distributed* to meet the wants of all. When, therefore, any considerable portion of the human family encounter the horrors of starvation, it would far better become us to cast the blame upon our artificial modes of distribution, and search out the remedy, than to regard it as an ordination of Supreme power, which can only be submitted to with unrepining patience.

The bare prospect of what Ireland may have ere long to undergo, suggests two topics of inquiry, which it were well for us to settle at once. The first respects the desirableness, or otherwise, of encouraging a nation to lean exclusively upon one article of subsistence—the second, the policy of suspending its whole temporal welfare upon the influence of a single climate, and that a proverbially fickle one.

Nature, we are told, wants but little, and that little is easily supplied. True, we reply, if men are destined to remain but one remove above the level of brutes. That such is not the purpose of Providence, may be inferred from its own beneficent laws. The countries in which the staple article of food is one, and is obtained in abundance without much labor in the cultivation of it, might, at first sight, be esteemed happier, because simpler, than those in which use has created a considerable variety of animal and social wants. And yet the fact that all such countries are, every now and then, cursed with the visitations of famine, might suffice to convince us, that this easy mode of subsistence—this exclusive reliance upon a single article of food—is not in harmony with the purposes of the Universal Ruler. The truth is, that our temporal wants are constituted the means of our intellectual and moral training. The fewer they are, the less urgency there appears for the exercise of thought. If bread grew spontaneously to our hands, and the crop were sufficient and unfailing, mind would sleep away its existence, or pass it in idle dreams, and we should all be but an upper and respectable class of brutes. But it is not intended that we should be so. Hence, our common craving for variety. As civilization makes progress, our wants increase—as our wants increase, our dependencies multiply—as they multiply, we are driven upon new resources—and, in proportion to the variety of our resources, mind developes itself, man puts forth his inherent energies, and nations escape from the evils of those vicissitudes which, in their ruder states, would have gone far to overwhelm them. Famine, then, or the possibility of famine, we take to be indicative of the savage state of being—and the community exposed to it must needs, in our judgment, be near the bottom of the scale of intelligence.

Another lesson is taught us by the prospective danger. We see the folly, nay, the impiety, of those artificial restrictions upon commerce which place all the comforts of nations within the range and influence of one climate. Providence has not so shut us up. There is abundance for all, and it asks but an equal distribution. This secured, famine would be impossible. And why is it not secured? Why, but that a domineering class may reap unnatural advantages? If the trade of the world were open to us, failure of a particular crop, or dearth in a particular district, would prove nothing more than a partial and temporary inconvenience. Want in one locality would be compensated for by superfluity in another. If, therefore, we have a famine in Ireland, the landlords law must take the responsibility of it. Let us hear nothing about the mysteries and afflictive ordinations of Providence. Man alone is to blame. A nation which cuts off its own arms, has no right to murmur because, thus mutilated, it cannot pluck fruit from the remoter branches of the tree of life. It is all very well to be patient, but patience is not the only virtue. If it were, the disciples of Mohammed might put Christians to the blush. What we want is active and intelligent inquiry; and, whenever this is forced upon us, we are more likely to conclude that we ourselves have been foolish, than that Heaven has been unkind.

The failure of the potato crop, therefore, we take to be a solemn warning: so impressive is it in its character that we would fain hope it will make a due impression upon the minds of our legislators. Famine, indeed, is a dreadful scourge, but its teachings may be highly beneficial and necessary. "Spare the rod, and spoil the child."

ANTI-CORN LAW LEAGUE.—MESSRS. CALHOUN AND McDUFFIE.

We give below, from the Liberator, the correspondence referred to in the letter of James Haughton, copied last week, which we were obliged to omit then for want of room:

35 ECCLES STREET, DUBLIN, 29th September, 1845.

DEAR SIR:—Accept my thanks for your friendly letter of the 25th instant. There are a few points in it, which seem to require some notice from me, in reply. But permit me first to express my continued and sincere regret at the course pursued by you and the Council of the League, as regards Messrs. McDuffie and Calhoun. The more I reflect on it, the more I feel convinced that it was a step dishonoring to the noble cause in which you are engaged, and one which you cannot too soon retrace. I acknowledge, my dear Sir, that I do feel sorrow at heart when I reflect that such men as yourself, Cobden, Bright, Wilson, Thompson, and many others, whom my fancy had painted as among the noble of the earth, should descend to *seek for*, and be *proud of*, the companionship of American "soul-drivers." In my letter to the League, (which I requested you to publish, and which I still think you ought to publish in justice to me, and to the cause of *Free Trade*,) I thought I had guarded myself against any mistake regarding my opinions respecting your correspondence with Messrs. McDuffie and Calhoun; but, from your letter, I infer either that I was not sufficiently explicit, or that you did not read my letter with care. Not having a copy of it by me, I now write from my recollection of it. I never meant to condemn the conduct of the League for accepting, or refusing to accept, if offered, the assistance of bad men in promotion of their object. I did not intend to touch on that branch of morality; but all my feelings, as a member of your association, did revolt, and do still revolt, against the direct, and complimentary, and most respectful communications between the Council and those two men whose names stand foremost among the oppressors of their race. I do not ask you to come forward as the censors of these men, in your public capacity; but I do ask you not to sully a righteous cause, by *seeking and being proud of* the companionship of men, whom I hope neither you, nor the Council of the League, nor any free-souled Englishman, respect or esteem. I have just read over again McDuffie's reply to Mr. Wilson's communication, and a thrill of disgust passed through my frame at the man's apparent unconsciousness of saying anything which Englishmen or Irishmen might wonder at, when he so coolly introduces a religious strain into it. Is there not something very disgusting in such sentiments, from a man who is the determined supporter of a system which punishes with death a man who attempts to teach a portion of 3,000,000 of human beings to read the history of that Saviour, whose commands he hypocritically affects to reverence? I find by the American papers, that I do not stand alone in my disapproval of the course pursued by the Council of the League, in sending an especial mark of high consideration to the two men-stealers named.—Mr. Abdy (with whom I have not the pleasure to be personally acquainted) holds the same opinion on the subject as I, and I have no doubt multitudes of others do. Why have you also refused his communications a place in your columns? If we be wrong, our opinions will have no weight with your readers. The truth does not fear investigation. You give us, perhaps, a greater triumph than we hoped for, by telling us indirectly that you are afraid to leave the decision of the question at issue, to public opinion. You suppress all investigation through the only channel in which it could be made known in Great Britain and Ireland. "Reason and persuasion seem to you in all cases the only fair weapons with which injustice can be successfully combated or vanquished." In all cases of mere opinion, I agree with you; but, if a man robs you on the highway, or, if he steals your child and sells him, I doubt whether you would consider calm reason the only weapon which should be used in such cases. I would go a little farther. I would strive to get back my property and my child, by all lawful and Christian means, and I would most certainly avoid social intercourse with the robber, until he repented, and relinquished his evil practices. I do not ask you to go even thus far with American men-stealers. I only ask you not to seek for their assistance; and, having done so, to tell your readers that some of your friends of such a course on the part of the Free Trade advocates of Great Britain and Ireland.

Please accept my thanks for your kind and true appreciation of my motives. I believe yours are equally pure and good, but they are altogether opposed to my sentiments. Men will ever differ in opinion, but this should not lessen their respect for each other.

Yours, truly,

JAMES HAUGHTON.

A. W. PAWLTON, Esq. Editor of the League.

35 ECCLES STREET, DUBLIN, 22d October, 1845.

MY DEAR SIR:—It is far from my desire to take up your valuable time in an unnecessary discussion. I do not even wish you to reply to this, unless you think some good end will be attained by so doing.—Yet it would give me pleasure to hear from you at any time.

I wish just to ask you one question—If your wife and children (I conclude you have the happiness to be a husband and father) were stolen, or forcibly taken from you, by Messrs. McDuffie and Calhoun, and held by them, for the vilest, or for any purposes, would you in such case consider the robbers worthy the name of distinguished statesmen? or would you believe them capable of rendering you assistance in your efforts for the promotion of *free trade!!*" Would you compliment them in any way? or look upon them as worthy the companionship of honest men? But, aside from such deep criminality as man-stealing, would you take sheep-stealers to your councils? My work is to make *high professing* American slaveholders feel that they are despised, and not honored. I would not injure a hair of their heads, but I would take all lawful means to strive to make them honest men.

I never imagined that the editor of the League meant any personal unkindness. How could I do so? But surely it is not fair, or a manly course to pursue, to refuse insertion to all communications, not exactly in accordance with your own views.

Believe me, yours, sincerely,

JAMES HAUGHTON.

RICHARD COBDEN, Esq. M. P.

P. S. Bear in mind Mr. McDuffie's celebrated, but infamous declaration, "that he considered Slavery the corner-stone of Republican Institutions, and that he hoped in God it would endure to the latest generations"—or words to this effect; and recollect that Calhoun is his most worthy compeer. You did not *wait* for, but you *sought* for the co-operation of these men.

35 ECCLES-STREET, DUBLIN, 24th Oct. 1845.

MY DEAR FRIEND:—I know your time is too valuable to be taken up by unnecessary letter-writing; so, I say to you, as I have said to our friend Richard Cobden, do not be at the trouble of replying to this, if you do not feel that there is a likelihood that some good will result from doing so.

I cannot place monopolists in the same category with slaveholders. The one class may be only guilty of an error in judgment; the other *must* be guilty of a sin against God, and their own nature. In proof of this, I need only refer to your own association. A few years ago you were only a Corn Law League; you did not go for free trade in all things. This point I referred to in one of my former letters to Mr. Wilson. Now, you see the evils of all monopolies, and you go for perfect freedom of trade. In this principle, I heartily unite with you. But I object to trading in slave-grown produce, for the same reason that I would consider it wrong to purchase your coat from a man, knowing it to be stolen. Free trade men cannot mean to sanction a dealing with others for stolen goods; that would be to overthrow all moral principle. The question is, are all articles produced by slave labor, stolen goods? I think they are; but as this is not a proposition clear to every mind, there is a difference, and an allowable difference, of opinion on the sugar question. I only object to the free admission of slave-grown sugar, because it seems to me that it would have an effect similar to the free admission of slave-grown cotton, which has helped to increase the number of slaves in America within fifty years, from 700,000, to about 3,000,000. I want to avoid so fearful a result. As far as I am personally concerned, I strive to avoid the use of all articles which are the produce of slave labor. For instance—I substitute silk and linen, for cotton articles of dress, and household purposes. Now, on these points, you differ from me, and you are an honest man. But on the question of buying or stealing a man, and holding him in Slavery, you could not differ from me, and be an honest man; for such an act is, in itself, so wicked, and so completely opposed to our innate feelings of rectitude, (to leave the requirings of Christianity out of the argument,) that no man could innocently commit it, any more than he could innocently steal a horse, or a sheep, or any article that was another's. I do not think your argument on the subject of holding communication with Messrs. Calhoun and McDuffie, is a sound one, even leaving the morality of the act aside; for these men are not in favor of free trade—they are not for the overthrow of monopolies. McDuffie says, "Slavery is the corner-stone of their republican institutions, and that he trusts in God (how impious the expression!) that it will be maintained to the latest generations;" and Calhoun is the active supporter of the same system; so that in seeking the aid of these men in your anti-monopoly warfare, you seem to me as inconsistent as I should be, if I complimented a distiller who professed sympathy with me in my efforts to banish drunkenness from the land. Even if slaveholders had it in their power to aid you in promoting free trade principles, I think their aid would be an injury, because it would be seeking a good end by unholy means; and nine-tenths of its advantages would be lost to the people, for want of the sustainment of high moral principle. Just as the attainment of American Independence has done nothing for human freedom, because the overthrow of English power, and not the establishment of liberty for all the people, was the object of that war. Such will be the result of the victory, whenever it be gained, if you give men power whose object is to attain their own ends, and not the general good.

I acknowledge, my dear friend, that I do consider the act of making a chattel of a human being, in the present enlightened age of the world, among professing Christian men, as a deep sin against God and man, not to be paralleled by any other species of criminality. It necessarily involves the commission of all other crimes, and, in my estimation, it should place the guilty perpetrators without the pale of civilization. If, by "applauding" the wisdom of the Chinese minister, who advocated free trade with England, we led him to imagine we had no horror of his advocacy of child murder, knowing him to be guilty of that crime, I think we should do a great wrong, and that, in the end, we should suffer for such conduct. Do not Messrs. Calhoun and McDuffie feel that the Council and the League have no great abhorrence of their practices as slaveholders? And are they not fully justified in this impression, by your having *sought* for and been *anxious* to engage their co-operation? If they had stolen, and now held, your father and mother, your sister and brother, or your dear little child, would you sanction a complimentary communication with them? would you consider them honest men? would you take them to your counsels.

One other point, and I will conclude this long letter. Your objection to giving a place to my letter in the League, and to similar communications from others, puts me in mind of the conduct of the East India Directors towards the Raja of Sattara. Their agents in India did this prince great injustice, but as it has been their policy always to sustain the acts of the Indian Government, whether right or wrong, they will continue to do so even in this glaring case of tyranny, until public opinion coerces them to adopt a wiser and a juster course. I am sorry the pages of the League were stained by the letters of J. C. Calhoun, and General McDuffie. I believe the cause of free trade has been injured by your communications with these men, and I am convinced the cause would be greatly benefitted, if the Council were to let the world know distinctly, that slaveholding, and American slaveholders especially, are held in detestation by the people of these countries.

Believe me, with sincere desires for the speedy success of free trade agitation, and with hearty desires for the overthrow of all monopolies,

Your affectionate friend,

JAMES HAUGHTON.

JOHN BRIGHT, Esq. M. P. Rochdale.

From the New Bedford Register.

NEW BEDFORD LYCEUM.

In past years, tickets of admission to the lectures of this association were freely sold to colored persons, and no objection was made to their becoming members of the Lyceum.

At the commencement of the present course of lectures, tickets were refused to colored people applying for them—and no resource remained to such as desired to profit by the advantage that the lectures presented, but to make application for membership.

At a meeting of the Lyceum, held October 21, 1845, David Ruggles, a colored man, was proposed as a member. Instead of acting directly on the nomination, as had been usual in former cases, an adjournment of the meeting was moved to transact that, and any other business that might come up. At that adjourned meeting, held October 25th, the question was taken upon his admission, and decided in the negative, by a vote of thirteen to thirty-eight. At the same meeting it was voted that no more tickets be sold to persons who are not members of the Lyceum. At a meeting, October 28th, Nathaniel A. Borden, a colored man, was proposed as a member. Another adjourned meeting was moved to decide the question. At this meeting, held November 1st, Nathaniel A. Borden was ballotted for as a member, and rejected by a vote of twenty-two to fifty-one. It was then voted that the colored people should be admitted to the lectures of the Lyceum, without expense, provided they would sit in the north gallery. An unsuccessful attempt was made at three successive meetings, to induce the association to enter upon its records the following *Protest* against the above action. At the meeting, held November 11th, the Lyceum voted to lay the Protest on the table. Thus refusing to the minority, the courtesy which is granted in parliamentary proceedings.

PROTEST.

We, the undersigned, members of the New Bedford Lyceum, desirous to promote its prosperity and usefulness, and believing both to be endangered by its present course, deem it our duty to place on record our solemn PROTEST against some of its late proceedings.

We consider it due to ourselves to state that among our number, will be found some of the founders of the Lyceum, and its earliest and most faithful friends. Its history is well known to us all. Our interest in its success is second to that of none of its friends or members. We have labored in its behalf, with the wish to carry out in good faith the provisions of the Constitution.

Within a few weeks, the Lyceum has virtually decided that tickets of admission to the lectures, shall not be sold to colored persons applying for them; it has rejected the applications of colored men to become members of the association; and it has more recently, by a vote to admit colored persons gratuitously to seats provided for them in one of the galleries, filled up its measure of injustice towards an unoffending class of our fellow-citizens. These proceedings of the Lyceum have entirely satisfied us of the fact that a majority of its members have determined upon a proscription of persons on account of complexion.

We protest *first* against this action of the Lyceum as contrary to the spirit of the Constitution, which was formed for the advancement of the cause of education, and for the diffusion of information among the people. We are at a loss to perceive how these ends can be answered by virtually excluding, as we think will be the effect of the late measures, a class of persons who are very much in need of its benefits.

The Constitution provides that an election by ballot, signing the Constitution, and the annual payment of $2, shall constitute a member of the association; and in vain may it be said that the spirit of the Constitution is not violated when the application of the colored man is repeatedly rejected—and rejected, as we think must be inferred from all the proceedings connected with it, because he is a colored man.

We protest *secondly*, against the proceedings of the Lyceum as being cruel and unchristian. We believe that such exclusion is contrary to the divine spirit which instructs us to do to others as we would that they should do to us. We know how strong are here the temptations of selfishness, pride, and prejudice, but we dare not compromise with either. Neither color, nor condition, nor "vile raiment," forms any excuse for the respect of persons of which this association has been guilty. If we consent to it, we are condemned by the voice of inspiration, as having become ourselves "partial, and judges of evil thoughts."

We wish to treat these applicants as all others,—children of a common Father, and heirs of the same immortality. We wish to stand before the world free from the ignominy with which these proceedings will load the New Bedford Lyceum. We wish to stand before God in the great day of accounts, clear of the sin of despising our brethren to whom he has pleased to give a complexion not colored like our own. [Signed,]

Samuel Rodman, *James B. Congdon,*
Joseph Ricketson, *John F. Pope,*
Daniel Ricketson, *Thomas R. Robeson,*
John F. Emerson, *Frederick Robeson,*
Wm. C. Coffin, *Andrew Robeson,*
Thomas A. Greene.

Gigantic Schemes.—A letter from Bremen, published in the Washington Union, says: "I received, some time since, a copy of Whitney's gigantic scheme and proposition for the Oregon Railroad, with which I was much interested. I sent it to my friend, his excellency a syndic of Hamburg, one of the members of the German Diet, with some speculation of my own in relation to it; suggesting, in addition, if he thought it would be interesting to Count Nesselrode, to send it to him; that it might, perhaps, lead the Emperor to adopt the same idea, and extend a railroad from Moscow to the confines of China; in which event, the Chinese would be soon worshipping at the same altar of the same Almighty God that we do. He has sent me a copy of his letter to the minister. I accidentally met in Russia with a very intelligent Englishman, a kind of semi-diplomat. I learned from him that he had been making arrangements with the Danish Government for the navigation of the Baltic by British steamers from particular points, and was then negotiating with the Russian Government for a confirmation of similar privileges. He remarked, in the course of conversation, that we had completely diddled the Germans in the course of the year, and that we had sent agents, with the cash, and purchased

They hope for large audiences, who will come with hearts and minds open for the reception of the truth.

From the Freeman

THE FAIR.

The ninth Annual Anti Slavery Fair will be opened at the Assembly Buildings, corner of Tenth and Chesnut streets, on Thursday evening, the 18th of December, to continue the remainder of the week.

On behalf of the slave, we respectfully invite the attendance of the public. The collection of articles offered for sale, will be unusually beautiful and attractive, such as will amply repay the visitor and purchaser. Among them is a splendid assortment of French porcelain, imported expressly for the occasion. Handsome mantel ornaments, *porte-fleurs cornes, porte allumettes, encriers tete de loup*, and other patterns, toys, etc. Also a supply of aprons, reticules, and traveling bags, capes, collars, children's clothing, Polka bodies, head-dresses and caps, cracovi nnes, etc. etc. Those who are making chain-covers or sofa-quilts, will have an opportunity of furnishing themselves with samples of silk.

For the sake of those for whom we labor, and whose cause we plead, we earnestly request your patronage for our Fair. We ask of those who, at this happy season, are surrounded with domestic and social enjoyment, who rise in the morning rich in the conscious possession of unutterable blessings, and lie down to repose at night, undisturbed by a fear that the kidnapper's ruthless hand may seize their cradle-treasures, who start not from their slumbers at every sound, in terror lest their homes are about to be invaded by the spoiler, and desecrated for ever,—we ask of such that when they go forth to purchase the beautiful tokens of affection and friendship, which they will distribute on the approaching Christmas festival, they will remember the homeless, childless, weeping slave, and by an expenditure of the same amount of money, at our Fair, which they would otherwise spend elsewhere, do something toward breaking the fetters which cruelly bind millions of our fellow-countrymen. Fear not that, by encouraging Fairs, you are diminishing the avails of the labor of the industrious poor; upon the poorest of the poor, than whom none *can* be poorer, the profit of our Fairs are bestowed.

The New Bedford Lyceum.

We have copied, in another column, from the New Bedford Register, the Protest of certain members of the Lyceum of that town, against its virtual exclusion of a respectable portion of citizens from its advantages, on account of their color. It will be seen by the Protest, and the introductory statement, that the Lyceum has not only rejected the application of colored men for admission to the rights of membership, but has refused to permit them to purchase tickets for their course of lectures. And this refusal is made more injurious by the insulting offer of a free admission to such as will consent to occupy "the north gallery,"—thus erected into the NEGRO PEW of the Lyceum!

We must confess that we were both surprised and grieved at this action, in a community which we had always supposed to be rather in the advance, than in the rear, of the progress of a true refinement; and to be distinguished by a juster and more elevated tone of public sentiment than generally prevails. The composition of society in that beautiful town always appeared to us, in the brief but pleasant glimpses we have had of it, to be singularly well adapted, from the freedom from many of the littlenesses and prejudices of the New England character, which the Quaker element that enters into it seemed to have secured for it, to take the lead in the revolution which is to bring America up to the level of European refinement, which makes distinction among men with regard to the intelligence and cultivation of their minds, and not to the complexion of their faces. But it seems, as far as the action of the Lyceum is concerned, that this opinion is unfounded. By the decision of that body, persons who hold the highest rank in the literary world of Europe, who occupy elevated, civil, judicial, and military stations in the British colonies, and are received at Court, and in society, according to their official or social pretensions, should they happen to emigrate to New Bedford, would be excluded from the New Bedford Lyceum, because they wear

"The shadowed livery of the burnished sun!"

Alexander Dumas, the most celebrated author of the day, whose works are fast becoming a part of our own literature, though welcomed to the society of the French Institute, would inevitably be black-balled at the New Bedford Lyceum, because he chances to be the mulatto son of the negro general of Napoleon! And the gentlemen who are the ornament of the bench, the bar, the political press, and the legislative assemblies of the British colonies, fitted for those stations by the most thorough education which the English Universities and Courts of Court can afford, should they visit New Bedford, could not be permitted to listen to the lectures of its Lyceum, unless as the eleemosynary occupants of the north gallery.

The Protest, however, shows that a just and indignant sense of this vulgar and paltry proscription, is entertained by a minority of the Lyceum, eminently respectable, for intelligence, cultivation, and moral excellence. It is couched in temperate, but clear and emphatic language, and sets forth the inconsistency, the injustice, and the littleness of the action of the Lyceum, whether tried by the test of its own professed objects, or by that of a high morality, or of the precepts of Christianity. To shut out the class which most needs the assistance which such an institution is intended to afford, or to admit them on degrading terms, incompatible with a just self-respect, is certainly a sufficiently flagrant departure from the platform of the Lyceum itself, and from the golden rule of right.

We are happy to learn that in consequence of these proceedings of the Lyceum, two, at least, of the gentlemen who were engaged to lecture before it, (Mr. Ralph Waldo Emerson, and Mr. Charles Sumner,) have recalled their consent, and declined addressing a body which they find to be governed by a narrow and proscriptive spirit, unworthy of a liberal institution established for the common good. These distinguished gentlemen deserve the highest honor for their rebuke of the spirit of caste, and their public testimony against the paltriest, and most disgraceful prejudice of the community in which they live. A few more such examples would soon banish it, at least, from the places of literary and religious instruction.

It is but just, however, to say that the New Bedford Lyceum consists of a very small number of members, and it is, perhaps, hardly fair to infer that it is a correct representation of the inhabitants of the town. We trust, that if the rest of the citizens are unwilling to bear the disgrace which a few persons have fastened upon them, they will take such measures as will procure a speedy revocation of the discreditable action of the Lyceum. If they submit to it quietly, they, of course, consent to solicit the act. We cannot but hope, however, that the present season will not be permitted to pass away without the removal of this stain from the credit of the town, by the restoration of the Lyceum to its original purpose,—the diffusion of knowledge, on equal terms, to all who seek it.—Q.

Twenty-Ninth Congress.—President's Message.

As the President's message arrived too late for our paper last week, and as our readers have probably all seen it from some other source, we shall spare ourselves the trouble of making even a synopsis of it; to give it entire would be to the exclusion of one half the other matter of our paper, and we do not think Mr. Polk's columns of bombast on republican institutions, his outrageous lies respecting Mexico, his complacent congratulations on the consummation of the Texan villainy, his iniquitous attempts to involve this country in a war with Great Britain on the Oregon question, and his exposition of various other democratic measures, worth all the room that the message would occupy. We give below a synopsis of the doings of Congress last week.

On the 1st instant the Senate did no business of any moment; in the House John W. Davis, of Indiana, was chosen Speaker, by a vote of 120. A warm discussion ensued on motion to adopt the rules of the first session of the last Congress, by which Anti-Slavery petitions were excluded. The vote on this imposition to re-establish the gag-rule, was as follows:

Democrats from free States: ayes 11; noes, 57; absent, 6

Democrats from slave States: ayes 56; absent 7.

Whigs from free States: noes, 57; absent 1.

Whigs from slave States: ayes, 17; noes, 7; absent, 7.

Four vacancies, and the Speaker not voting.

December 2:—The message was read in the Senate and House. An attempt was made to elect a printer, but without success.

December 3:—The Senate was in session but a short time, and after receiving the reports of the Secretary of the Treasury, which was ordered to be printed, as well as 25,000 copies of the message, and attending to some other unimportant business, adjourned.

In the House, Ritchie and Heiss were chosen printers, Mr. Newton Lane was re-appointed Sergeant-at-arms, Mr. Whitney, of Illinois, was appointed Door-keeper, and Mr. Johnson, re-appointed Postmaster to the House.

December 4:—Nothing of any consequence was done in either branch, and both houses adjourned over to Monday.

Recent Publications.

The Crock of Gold, by M. F. Tupper.—Western Clearings, by Mrs. C. M. Kirkland.—The Rhine, by Victor Hugo.—Wiley & Putnam.

These three works are included in the admirable series justly denominated by the publisher, a "Library of choice reading." It consists of English, Foreign, and American books, which are distinguished externally by the color of the covers; in other respects they are uniform. The first of the works named, is the most valuable contribution to English fiction that has been republished in this country, excepting the unapproachable fictions by Boz, since the author of Waverly ceased to write. The Crock of Gold presents us with a new portrait from English life, one that other novelists have occasionally hinted at, but Mr. Tupper only has painted at full length; and a masterly picture it is. Roger Acton, the English peasant, is a real man. His limner has trusted to nature and given us a verity. We are satisfied that he has borrowed nothing from fancy. Roger is a true man. There is more substance in him than in all the knights and warriors enumerated in James's histories and novels. The other personages in the Crock of Gold, are more vague and shadowy, or we have met the like so often that they do not impress us as new-comers do. Roger Acton is one of the English white slaves, hard fed, hard worked, and hard used, whom our friends at the South are so fond of pointing at, and deploring the condition of, when they boast of the fat and happy slaves in their rice swamps, and sugar fields. And truly we are constrained to admit that a well fed, and well clothed animal is a much happier subject to look at, than one haggard from hard labor, and wasted from pinching hunger; and if men were only animals, if they were not endowed with a fiery particle, we would rather be a fat slave than a starved freeman. But there is a difference between men and mules, and the story of Roger Acton is the best illustration of that difference that could be adduced, and the best reply that could be made to those who contend for the superior condition of the black slaves at the South to that of the white slaves in England.

Roger Acton is introduced to us in the most hapless condition, ground to the earth by the frauds and cruel exactions of an unjust steward, laboring through a weary winter day in a ditch, and earning hardly enough to buy him a mess of porridge for his supper. He sleeps in damp straw, lives, or rather stays, in a miserable hut with a clay floor, in fact, lacks everything which we are used to think essential to comfort. But then he enjoys his liberty. He reads his Bible without fear, his wife knows no other master, there's not a lord in the land powerful enough to take his daughter from him without her consent. If he prefer starving, to working for an unjust employer, he may do it. No man, not the king even, dare open his door without his consent. What are corn, and bacon, and blankets, to blessings like these? Roger is honest, but he falls. He is free, and he repents. He has a motive for honesty, and he rises. We find him poor and ragged, his daughter virtuous and hungry, and we leave them prosperous, well clothed, and happy.—There are no such changes for the black slave. If he is fat and well clothed in the beginning, he is still a slave in the ending. But this fatness of which the slave-dealer boasts so much, is rather the *beau ideal* of Slavery, than a fact often encountered. We have often seen slaves on the Mississippi, after laboring on the plantation all day, go work half the night in loading a ship, *and take their pay in something to eat.* This, however, would probably be urged against the poor creatures, as evidence of their sensual nature; and sensual they doubtless are, as hungry men are apt to be.

"WESTERN CLEARINGS," by Mrs. Kirkland, the accomplished author of "A New Home," contains many portraits, half lengths, as she modestly calls them, quite as boldly sketched, and as distinctly, though not as minutely marked as that of Roger Acton. No American woman with whose writings we are familiar, has given such fine sketches of American life as Mrs. Kirkland.—We can hardly conceive of anything finer in its way, than the "ball at Hiram's huddle," while the essay on "Idle people" contains strokes of genial humor, and lessons of mild philosophy quite equal to anything in the Sketch-Book of Washington Irving. Her sketches are quiet and unpretending, and they have been spoken of by some of the stilted reviewers of the daily press as slight performances, but their quiet is that of calm water when you can see bottom, not from its shallowness, but from the absence of mud. Those who read the Crock of Gold, should immediately take up "Western Clearings." The pictures of English, and American life in these two volumes, offer the strongest contrasts in human experience. They are eminently worthy of being read by the philosopher and the political economist, as well as by those who only read to while away the time.

"THE RHINE," by Victor Hugo, has never before been published in this country; but it, and its author, are too well known to English, as well as French readers, to require a word at our hands. Victor Hugo is the father of the romancists of the present day, but he is the mighty sire of feeble sons. Our neighbor, the "Mirror," says the most amusing things of any paper-stainer we know, but it never uttered a more amusing *mot* than when it gave, the other day, one of the romantic legends from the "Rhine," as a "*pendant*" to Willis's letters. So shines a jewel in an Ethiop's ear. 'Tis like giving "The Course of Time" as a pendant to Paradise Lost.

The "Library of choice reading" is, indeed, well entitled. The editor shows himself, by his selections, a gentleman of fine taste, and most admirable reading; and the publishers, by their liberality in the manner of "getting up," and putting forth the series, prove themselves entitled to a generous support by the public.

The Missionary Memorial: a religious Gift Book, for 1846. E Walker, Fulton street.

This very beautiful volume differs essentially from the painted bladders, which are usually sent up in the publishing atmosphere at this season; and which answers the double purpose of reminding us of the close of the year and of the unsubstantial nothings of the world. We have rarely taken up an annual without ejaculating, on laying it down, "vanity of vanities." The publishers and editors of gift-books for the holydays, usually act at cross purposes, one trying to make as worthy, and the other as worthless a volume as possible. In the case of the Missionary Memorial, the publisher and editor appear to have worked in a different spirit, and they have produced an elegant and substantial gift-book, which may be read with profit at all seasons. Among the contributors, we notice the names of some of the most renowned Doctors of Divinity in the country, and of some of our most elegant writers. Among the poems, is one by James Russell Lowell, of great tenderness and high poetic beauty, which we shall transfer to our columns. There is but one illustration, but that is an unique. It is an engraving printed in oil colors, representing a marine conflagration. The name of the editor of the Missionary Memorial is not given, but we understand he is well known in the literary circles, as a gentleman of reliable taste in such undertakings.

Amaury. Translated from the French of Alexandre Dumas, by E. P. Harper & Brothers.

The translator of this novel acted discreetly in giving only the initials of his name, for we have rarely seen a worse rendering of French into English. The work itself has no particular merit, but is well enough for the mere novel reader; it has one rather remarkable merit, however, in these days of bombast, in pretending to neither history nor philosophy. It is simply a tale of every day life in modern times. Although it is ostensibly by Dumas, it may be by almost anybody else, for that remarkable person has a dozen or two of writers in his pay, whose productions he issues in his own name, as any mechanic does the wares made by his journeymen. Dumas is both a credit and a reproach to his African ancestry, by the vigor and activity of his intellect, and the shamelessness of his literary peccadilloes. He is a strange compound of great and mean, but those who know him best, say that his worst qualities are derived from his first white ancestor. However the truth may be, is of little consequence, since he furnishes a brilliant confutation of the oft-repeated argument of pro-slavery writers, that a union of the two races, produces only hybrids and imbeciles.—Dumas has a son, a man of fine talents, who has published things of sufficient merit to be attributed to his father.

The story of Amaury is pleasant reading, and thoroughly French. None but a Frenchman could have written it. Like Brandreth's medicines, it may be administered to the most delicate constitutions, without fear of injury, which is more than can be said of all translations from the French. It has no glaring defect common to all modern French fiction, but more offensively obtrusive in the works of Eugene Sue than in any others; a most unmanly minuteness in the descriptions of women's dresses. This latter author, in the Wandering Jew, is painfully and disgustingly particular in describing the making up of his ladies. De Balzac, who is infinitely superior to him in depicting human passions, is quite as bad in this respect; the only French writer, indeed, who is free from this feminine vice, happens to be a woman, D'Arvent. But, what can be expected of a nation that supplies the world with millinery? Man, in the thought of a Frenchman, is nothing, when not dressed. The worst term of reproach that he can apply to a fellow-being, is *sans culottes.*

It is hardly credible, but it is true, that the Chamber of Deputies indulged in a stormy debate, but a short time since, in which Thiers took a prominent part, respecting the dress which the French Ambassador wore at one of Queen Victoria's fancy balls. A Frenchman's love of glory, is, after all, but a passion for finery; and we cannot but think that the Gallic fondness for epaulets, feathers, and gold lace, forms one of the strongest barriers to the dissemination of the principles of peace societies. We wish that the Convention about to assemble for the revision of our State Constitution, would take the subject of martial finery into grave consideration, and frame some law compelling our citizen-soldiery to wear hodden grey and plumeless hats on parade days. We cannot but think that if the militia were deprived of the privilege of feathers, there would be less disposition among our hot bloods to fight with England for the possession of Oregon. A love of finery has, in all ages, been the leading passion of warriors:

A *painted vest* Prince Vertigzen had on,
Which from a naked Pict his sire had won.

Even naked Picts, it seems, wore fancy waistcoats when they went to battle. We doubt whether there is an officer in our army, from the Major General, down to the youngest cadet at West Point, who would consent to fight an enemy, provided one could be found anywhere, in plain clothes. By way of testing the effect of finery on the martial character, we would recommend the Secretary of War to clothe one of our infantry regiments in Texas in Quaker habits, and send them in pursuit of the Camanches. If the pious Mr. Butler were still at the head of the War Department, he might listen to our suggestion; but Mr. Marcy, we believe, has worn epaulets himself, and is, of course, enamored of tinsel, and our hint will be K. G

We knew an officer in the Marine Corps, who gave up a lucrative business, and obtained a commission in that department of what is facetiously called our national defence, for the sake of wearing the showy uniform by which it is distinguished, viz: a grass-green coat with a scarlet collar.

The author of Amaury describes the dresses of his heroine with all the glibness and gusto of a Broadway milliner exhibiting her patterns on a show-day, and manifests a kind of knowledge which but few authors would boast of.—B.

This Week's Paper.

FOURTH PAGE.—*Poetry:* The Old Earth; Slave Auction in New England. *Miscellany:* Marie; or, Slavery in the United States; The Beauty of Peace; Scraps of Useful Information; Deferred Items.

FIRST PAGE.—*Selections:* Correspondence, &c.; Proceedings of Indiana Anti-Slavery Society; Consumption of American Cotton by Great Britain and Ireland, &c.; Letter from Lydia Wierman.

SECOND PAGE.—The Failure of the Potato Crop in Ireland; Anti-Corn-Law League—Messrs. McDuffie and Calhoun; New Bedford Lyceum.

GENERAL INTELLIGENCE.

Foreign.

Fifteen Days Later from Europe.

The steamship Cambria arrived at Boston on Friday morning last, bringing advices from Liverpool to the 19th, and London to the 18th ultimo. There is no news of any importance, except that the apprehensions of famine in Ireland from the failure of the potato crop are increased, and it is understood that the British Cabinet has determined not to open the ports for the free admission of bread-stuffs at present. We subjoin a few items:

The Oregon Question.—On this interesting subject, we find the following paragraph in the European Times:

"The Oregon question is beginning to excite some alarm again, as the time approaches for the delivery of the President's Message on the opening of Congress. It is rumored here—the intelligence which came to hand yesterday by the Hibernia, gave confirmation to the statement—that Mr. Polk will take high ground on the question, and that he will go even farther than in his inaugural address. At any time of less depression than the present, such an impression would have made itself felt on the markets, and it may do so yet, as the intelligence by the Hibernia only came to hand when the business portion of the day had been partially consumed.—The probability, however, is, that with the stagnant feeling in all matters of commerce which rules at present, people will wait the result, rather than anticipate it by any premature movement. This vexed question of the Oregon has, it is said, occupied a great deal of the Cabinet's attention during their late frequent and protracted sittings. There appears to be something very warlike in the wind, for the activity on the seaboard, and in the naval arsenals, is as steady and unremitting as it was a month or six weeks ago."

Ireland.—The Commissioners appointed by Government to inquire into the actual condition of the potato crop, have presented a second report to the Lord Lieutenant.

A Committee appointed at a public meeting in Dublin passed a series of resolutions:

1. That sufficient evidence of the immense famine exists to render it necessary for the Government to take immediate steps to provide food for the people.

2. That the best mode of distributing such food will be by the encouragement of public works of national and local utility.

3. That the Lord Lieutenant be called upon to open the ports for the reception of all articles suited for human food.

4. That the Lord Lieutenant be also called upon to take measures to prevent the exportation of corn from Ireland.

5. That the Lord Lieutenant be called upon to take measures for the establishment of public granaries, in convenient situations, into which the grain shall be received and receipts given for the same at the current prices; and that in the event of famine being averted from this country, the owners of grain so stored shall be permitted to dispose of it at any higher prices that it may be possible to realize in other markets.

6. That the propriety of stopping the distillation of spirits from grain be submitted to the consideration of Government.

7. That the Lord Lieutenant be requested to take measures for raising at least a million in aid of the purposes recommended; and that the payment of the interest and principal be secured upon the receipts of the Commissioners of Woods, and Forests, and Ireland.

Alexandria.—Letters of the 26th of October, announce that the portrait of Queen Victoria was presented to the Pasha, at Cairo, on the 24th, by the British Consul, Col. Barnett. That functionary was met at the entrance of the citadel by an entire regiment under arms, and Artim Bey, and Edhem Bey introduced him to Mehemet Ali, who stood up to receive the picture, and raised it to his head as a mark of respect.

Egypt and the Corn Trade.—The Viceroy's Prime Minister, Artim Bey, issued a notice on the 22d instant, that his Highness ever studying the welfare of Egypt, had decided on prohibiting for the present the exportation of all grain and pulse, in consequence of the short crops. Prices have, therefore, risen considerably; lentils, which only a short time ago were at 35 1-2, are now being sold at 75 piastres the ardeb, equal to 30*s.* the qr. free on board without freight.

Beans from 50 have rssen to 60 piastres the ardeb, equal to 25*s.* the quarter. Wheat is equal to 28*s.* the quarter. It is supposed that the prohibition will last about three months, but no one can tell with certainty, as it depends entirely on the pleasure of the Pasha and his Minister.

The HUTCHINSON FAMILY appear to have met with good success in their Concerts at Liverpool. The Mercury says: On Saturday and Wednesday evenings last, these interesting strangers from America gave vocal entertainments at the Mechanics' Institution, Mount street, to unusually large audiences. Their simple, unaffected, and pleasing, because natural style of singing, was, as it must ever be by an intelligent and discriminating audience, highly appreciated. Nothing can surpass in sweetness the harmony of properly cultivating human voices blending together; and with the subjects of this notice much care seems to have been taken to perfect their vocal powers. As we have, on a previous occasion, said, their singing is not amusement merely; it combines also instruction—and instruction imparted in a delightful manner. There are intellect, depth, feeling, sentiment, pathos, mirth, joyousness, wit, and humor, displayed in their selections and original compositions, whilst there is little, if anything, of a frivolous or unabiding nature; and their unpretending manner at once ensures for them that indulgence from an audience, to which, as strangers, they would be otherwise entitled. Many of their pieces would, perhaps, admit of a greater infusion of spirit or archness, but when they shall have become longer acquainted with English audiences, and feel more at home, any minor defect of this kind will, there is little doubt, be remedied.

Saturday Evening Concerts.—The Hutchinson Family, from America, appeared at these concerts on Friday and Saturday evenings last, and, though the weather was exceedingly unfavorable, the attendance was very numerous on both evenings. The enthusiasm this family excited in their audience on their first appearance in Liverpool has continued to increase on every occasion of their giving entertainments here, and the approbation which their talents have called forth have been most deservedly bestowed. For, whether in the soft blending of their voices in quartettes, or the effective descriptive style of singing of the elder, or the serio-comic powers of the younger brother, and the sweet, simple, unaffected ease and gracefulness which characterize the singing of the sister, we perceive a beauty and force of expression which we may look for in vain in more scientific singers.—*Liverpool Albion.*

The New Reformation.—The excitement among the German Catholics still continues. Ronge travels from town to town, addressing large numbers, and gaining new converts. He has not yet been arrested for publishing obnoxious pamphlets, and it is now said that he will not be. The General Synod of the Free Scotch Church has addressed a letter to the German Catholics of Berlin, expressing its sympathy with them. While blaming their profession of faith as too vague, it offers them its aid and succor. It is not known whether the German Catholics will accept this offer of pecuniary assistance, as they did a similar proposal from the Anglican Church.

In Germany, generally, the harvest has been very fair. Potatoes have suffered cruelly from the malady.

A marriage has been resolved upon between the Archduke Stephen, of Austria, and the Princess Olga, daughter of the Emperor Nicholas. The lady is the most beautiful princess in Europe, according to all accounts, and is the darling child of her stern, iron-souled father. The archduke is cousin to the Emperor of Austria, son of the Palatine of Hungary, and is himself Viceroy of Bohemia. The marriage was once before arranged, but was broken off in consequence of the young Archduke refusing to change his religion. The Emperor Nicholas has at last consented not to insist upon this point. It is the first time a similar concession has ever been made by the imperial family of Russia, and it is considered most important in a political point of view.

Puseyism is still advancing in Great Britain. Rev. R. A. Coffin, vicar of St. Mary Magdalen, and student of Christ Church, Oxford, has joined the Roman sect; also Rev. Mr. Brown, curate of Bawdsey, Suffolk; several university men at Stonyhurst, are secretly apostates from the Church of England; and at a church consecration in Leeds, Dr. Pusey and his friends refused to sign a declaration of loyalty to the Church of England, and aversion to Popery.

The Railroad Speculation.—The London Times has published a document relative to the railway interest of this country, which has excited much interest, and a good deal of alarm. The document exhibits the astounding number of 1,260 projected companies, to carry out which will require nearly *two-thirds of the national debt of England!* Even the deposit of ten per cent. will alone absorb £53,-196,300. It further appears that there are 47 railways completed, representing a capital of £70,680,887. In the course of construction there are 118 lines of railway, to complete which, even with the parliamentary power of borrowing one-third on debenture, will absorb £67,359,-325—so that the invested capital in rails, leaving entirely out of view the *new* announcements, is already the enormous sum of £113,612,018! But if the old, the new, and the *announced* undertakings are added together, with the ten per cent. deposit, we have the incredible sum of £649,583,790, required for this branch of trade alone.—*European Times.*

The Ojibbeways—Mr. Catlin.—The Ojibbeway savages have concluded their performances, and are on the eve of returning to the United States, *en route* to their own backwoods. Just previous to the conclusion of their public performances, they exhibited before the King and his family. Mr. Catlin, the enterprising traveller, who brought them to Europe, exhibited yesterday his portraits of Indian chiefs, representations of Indian customs, sketches of Indian scenery, and his unrivalled curiosities, to Louis Phillippe, in the galleries of the Louvre, where they were placed especially for her Majesty's inspection. Louis Phillippe is said to have been much pleased, and to have promised Mr. Catlin to bring the Queen and all his family to see the collection also. His Majesty had previously done Mr. Catlin the honor of inviting him to breakfast at the chateau of St. Cloud. Catlin is said to be anxious to persuade Louis Phillippe to buy his collection of paintings, &c. for one of the public, or his own private galleries, and as Louis Phillippe is a most munificent patron of art, it is not impossible that he may. But certainly the collection would be of greater value and interest in a museum in the United States than here.—*Correspondence of the European Times.*

General Items.

Slave Recaptured.—A negro woman belonging to Capt. B. T. Fendall, of this place, who had eloped and been missed for several days, was traced yesterday and discovered. From information received, it was suspected that she had been, by means of the cook of the vessel, smuggled on board the brig Swan, Capt. Bray, a packet vessel, which had just sailed from this port for Boston. Capt. Fendall immediately chartered a steamboat, and proceeding down the river, overtook the brig near the White House. Search was instituted, and after considerable delay, the runaway negro woman was discovered stowed away under one of the berths. The cook, a negro fellow, named John Lee, of this place, who was the smuggler, was arrested, and brought back to town, and after a hearing before the Mayor, was committed to jail to answer for the offence. The punishment is confinement in the penitentiary for not less than three, nor more than nine years. Capt. Bray, of the Swan, gave Capt. Fendall every facility for the search for the runaway, and assisted in every way to give the owner possession of his property.—*Alexandria Gazette.*

Crash at Portland.—On Monday evening, about 8 o'clock, the large warehouse owned by Thomas Chadwick, on Central Wharf, in Portland, occupied by Messrs. S. & W. P. Dana, and Hall & Conant, broke down, from the immense weight of goods stored therein, which consisted of fish, tobacco, oil, molasses, &c. There was probably some 20 or 30 thousand dollars worth of goods stored in the building, a considerable portion of which has gone into the dock.—*Boston Atlas.*

We see it announced that another "Hutchinson family" is about to commence concertizing in New Hampshire. Caleb and Joshua Hutchinson, with their sister Rhoda, and a young man named Charles Buxton. Who are they? and are they veritable, genuine Hutchinsons, or have they discovered "what's in a name," and think that a family by any other could not sing so sweetly? at least in the estimation of the public.—*Mirror.*

Friday last, Major G. Tochman, now a member of the Bar of New-York, was admitted to practice law as an Attorney and Counsellor of the Circuit Court for the District of Columbia. He has been retained by the heirs of Gen. Thaddeus Kosciusko to attend several suits pending in that Court conjointly with Messrs. Bradley and Fendall, The assets which Gen. Kosciusko left in this country, and which are claimed by his heirs, the descendants of his two sisters, amount, according to the last account of the administrator, to about $42,000; beside which, he left valuable real estate in Ohio, near Columbus. The heirs commenced the suit in 1825. Their former counsel were the deceased Messrs. Swann and Sampson.—*National Intel.*

A New Anti-Slavery Society.—We are informed that the class of Anti-Slavery people, who regard *Disunion* as a necessary instrumentality for the abolition of Slavery, have formed a society for the Southwestern part of Ohio. President, Hiram S. Gilmore; Secretary, Christian Donaldson; Treasurer, William Donaldson.

Miss Kelley and Mr. Foster complain that the Liberty men have not appeared at their meetings to discuss the question with them. So far as we understand, the only reason of this has been, a conviction that such discussion would result in no good. They have been content generally to listen in silence to their condemnation.

From Jamaica.—We are indebted to Captain Hamlin of the brig Mary M. Hooper, arrived at this port on Saturday evening, for file of Kingston (Jamaica) papers to the 8th inst. The Colonial Legislature was in session. In consequence of the difficulty of procuring labor on the plantations, a proposition had been made by some of the English proprietors to introduce immigrants from India, to supply the places of the blacks whom the emancipation laws have released from the obligation to labor.

The proposition was for the shipment of five thousand *coolies*, as the immigrants are termed, from the port of Calcutta, at a period not later than the 1st March, next, direct for the Island of Jamaica. The proposition, it seems, required the assent of the Colonial Legislature, and at the date of these advices there appeared to be no doubt but it would be readily attained.

The papers contain little else of interest. The Island was healthy. The season for sugar making was favorable, and markets generally good.—*Mobile Register.*

Case of Salome Muller.—Our readers will remember the case of this girl who was claimed as a slave but was proven to have been born free and set at liberty by the Superior Court of Louisiana. The Planter's Banner says:—"There are yet some singular developements to be made, in regard to this extraordinary case. Mr. J. F. Miller having been sued in behalf of Salome Muller for damages, he will be enabled to bring forward evidence which will show that the woman Bridget, claiming the name of Muller, and declared *free* by the Supreme Court, was born a slave, and that the *real* Salome Muller is still living in this State!"

A Curious Fact.—The workmen in sinking a well, which is now being excavated near the corner of Hanover and Henrietta streets, on the old brick yard, property of the late Christopher Hughes, after descending about thirty feet came upon a layer of locust logs, some as thick as a man's body, which were perfectly solid, and charred like coal. An investigation of this peculiar discovered may prove interesting to geologists. Some fifty years ago a similar discovery was made in digging a well in that vicinity.—*Baltimore Pat.*

Another Slaver Captured.—We learn from Bermuda, that the schooner Patuxent, lately of this port, put into St. George's on the 21st ult. in distress, and in charge of Lieut. Chandler, of the navy.

It appears that she was a slaver, and seized at Cape Mount, Africa, by the U. S. ship Yorktown, on the 27th of September, for having been concerned in the Slave-Trade. She was on her passage from Monrovia to New-York, when she sprung a leak in lat. 34 30 N. lon. 60 W. and Lieut. C. was compelled to put into Bermuda, after having been forty-five days at sea. She would repair immediately, and resume her voyage to this port.

The Patuxent formerly belonged to Messrs. Read & Hoppock, of this city, and was engaged in the Matanzas trade, under the command of Captain Clark. She was sold, and then left here in charge of Captain Davis, on the 27th of June, and arrived at Monrovia on the 9th of August. She carried out a lot of religious books and tracts, which were spoken of in the highest terms of piety by the *African Luminary.*—*Herald.*

NOTICES.

FAIR.

The friends of the slave who will gather at the approaching Fair, in Philadelphia, are earnestly requested to come richly laden with the produce of their farms and gardens. There will be a large demand for poultry. Supplies of cream will be needed for the refreshment table. Amidst your plenty, friends, remember the slave's penury.

Articles designed for the Fair, may be sent, before the 18th instant, to the house of Anna M. Hopper, 22 North 7th street. On and after that day, they may be sent to the rooms, in the Assembly Buildings. Poultry, &c. should be deposited at the Anti-Slavery Office, No. 31 North 5th street.

Emma Parker, *Anna M. Hopper,*
Mary Grew, *Maria M. Davis,*
Sarah M. McKim, *Sarah Pugh,*
Hester Reckless, *Martha Carman,*
Gertrude K. Burleigh, *Sarah M. Douglass,*
Olive Bacon, *Emily A. Winslow,*
Hannah L. Stickney, *Margaret Griscom,*
Mary T. Stickney, *Teresa K. Hallowell,*
Sarah Child, *Eliza J. Bias,*
Margaret Jones.

Committee of Arrangements.

AMERICAN FREE PRODUCE ASSOCIATION.

The adjourned annual meeting of this association will be held at Clarkson Hall, Cherry street, Philadelphia, on the 17th instant, at half-past 2 o'clock, p. m.

BUCKS COUNTY ANTI-SLAVERY SOCITEY.

The Quarterly Meeting of this Society will be held at the Pineville Hall on seventh day, the 13th inst., at one o'clock, P. M. WM. LLOYD, Sec.

ANNUAL MEETING OF THE WESTERN NEW-YORK ANTI-SLAVERY SOCIETY.

An annual meeting of the above Society, will be held in the CITY OF ROCHESTER, on Tuesday and Wednesday, December 30 and 31st. All who feel an interest in behalf of our chattelized brethren, or in extending the means for his elevation to the rank of a MAN, are earnestly desired to give their attendance. It is confidently hoped that every county and *town* in Western New-York, will be represented, as it is to THEM ALONE upon whom depends this agitation in this part of the State. It is expected to be a PEOPLE'S MEETING, depending entirely upon *their own* energies. To the *people* then, of Western New-York, we say, "come one, come all," and let there be a great gathering.

By order of the Executive Committee.

E. W. CAPRON, Cor. Secretary.

☞ Liberator please copy.

ANTI-SLAVERY LECTURES IN FALL RIVER.

A course of Lectures will be delivered by request of the Anti-Slavery Sewing Circle of this place, in the Berean Temple.

Theodore Parker, of West Roxbury, Friday, Nov. 14.
Mr. Wm. H. Chaaning, of New-York, Friday, Dec. 12.
Rev. Caleb Stetson, of Medford, Friday, Dec. 19.
John W. Brown, Esq. of Boston, Friday, Jan. 2.

All persons are respectfully invited to attend the meetings.

S. S. BUFFINGTON, *Sec'y.*

Fall River, Nov. 7th, 1845.

THE TWELFTH MASSACHUSETTS

Anti-Slavery Fair,

TO BE HELD IN

FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present, as in the eleven preceding years, to disseminate the moral principles, and awaken the feelings which alone can effect the abolition of Slavery.

If we needed fresh stimulus in a work, which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of Slavery, perceiving that the practice and the preaching of a higher morality, endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom, will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of Slavery, and its unavoidable termination in political subjugation, and national ruin;—and, who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan Annexation. If the people were awake to the importance of this question of Annexation to the welfare, to the honor, to the very existence of the UNITED STATES, *as such*, they would speak with one voice from every city, county and town throughout the *free* States, in that decisive tone which would settle the question in the negative at once and *forever*:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race, and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next, with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success.

We have the pleasure of announcing to those who have aided us the last year, that but little remains on hand of the contributions of the last Fair. The whole will have been converted into money before the next, and employed in supplying lecturers and publications. Let no one shrink from the duty of aiding us, because he does not deem the Anti-Slavery lecturers and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to us: those whom all confess to be, by their prudence, mildness, judiciousness, and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise, such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

We request for the cause's sake, the immediate formation of Anti-Slavery working clubs, for the aid of THE FAIR. Men can do as much for it as women, by furnishing the requisite funds; by making articles for it, as time permits,—the best specimens of their mechanical ingenuity, and manufacturing skill,—by sending the fruits of their agricultural industry. We ask not for the formation of sewing-circles *only*, but for working-clubs of every description. They may be made the medium of a happier social intercourse than commonly prevails. They may be reading societies and working societies, while their object is the promotion of the Anti-Slavery cause.

We ask of all our friends, and the friends of the cause, and the opposers of Texan Annexation throughout the country, to take the action above indicated. We ask of all such in this city, donations of money or materials, or orders for such articles as they prefer to purchase at the Fair.

Of the opposers of Annexation, we feel that we have a double *right* to ask aid: for have not our efforts aroused them to a sense of the danger and the wrong, and are not *their* efforts consequently due to awaken those who yet slumber over it? It is not more imminent now, than during all these years between 1835 and 1845, which they have slept away, while we watched and worked. Requite, now, to others, the good for which we should scorn the thought of a return to ourselves. We desire only to give

Poetry.

From the Knickerbocker for November.

THE OLD EARTH.

"The earth gives signs of age, disease and sickness. It yields its increase grudgingly and demands an exorbitant fee beforehand in toil and sweat from the husbandman. It has ill turns, or paroxysms, when it rouses the ocean into a tempest and makes sport of navies, strewing the shores with the wrecks and carcases of men. It rocks a continent or sinks an island; shaking massive cities into countless fragments, and burying its inhabitants in indiscriminate ruin; anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on until it renews its prime."—*Miseries and Liabilities of the Present Life.*

Old mother Earth is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The Earth is old, the Earth is cold,
She shivers and complains;
How many Winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood and flame
Have scarred her visage so,
That scarce we deem she shone so fair
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets' flow,
While sister spheres rejoiced with her
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young Earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,
And Murder stained her beauteous robe,
And bade the young Earth mourn.
And ages, heavy ages still
Have bowed with gathering wo
The form of her whose life was joy
Six thousand years ago!

Old Earth! drear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;
Death chilled the fountain head of life
Six thousand years ago!

Old Earth! old Earth! above thy head
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through list'ning ether flow,
Which swelled upon creation's ear
Six thousand years ago!

Weep not in bitter grief, O earth!
Weep not in hopelessness!
From out the heavens a "still small voice"
Whispers returning peace;
Thy tears are precious in the sight
Of ONE who marks their flow,
Who purposes of mercy formed
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told!
The joy of youth, the smile of GOD,
Shall bless thee as of old!
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy wo;
Hope died not with thy first-born sons,
Six thousand years ago!

From the Weekly (Boston) News.

THE SLAVE AUCTION IN NEW ENGLAND.

BY MRS M. A. LIVERMORE.

Suggested by reading an advertisement of an auction to take place in Bristol, Rhode Island, where is to be offered for sale "one undivided fourth part of all the negroes of a Cuba Coffee Plantation."

Oh, spirit of the olden time, when Freedom was the cry
That nobly thrilled our fathers' lips, and floated on the sky—
When they flung out upon the breeze, above the reinless sea,
And o'er the crested granite hills, the banner of the free—
When in the words of liberty they uttered bold and loud,
There something seemed of fire from heaven, and thunder from the cloud—
Oh, for a little rouse again, as in those days of yore,
For if New England fears her God, she fears a tyrant more!
What! is it not enough her brow is scathed with burning shame,
For pledging to the slave's cause her proud New England name?
Is't not enough her cultured soil is hunting-ground for slaves,
That blood-hounds hunt the fugitive above the Pilgrims' graves?
But will they on her hallowed shores, where iron-breasted, stood
Those who for Freedom gave up life, and shed their reddest blood,
Erect the hateful shambles where God's image may be sold,
Where man may bid his brother off, and count his worth in gold?
Has all the blood to water turned, within the children's breast,
That they'll allow the soil defiled, which Roger Williams prest?
Are dumb the lips that late the fire of freedom's altar thrilled,
When Dorr with you the charter spurned, and every soul was filled
With scorning of the shameful law that made ye less than men?
Have ye forgot how sweet to you the sound of freedom then?
Oh, by the memory of those hours, unblenching, take this stand—
"*Ye shall not sell your bondmen here, upon our blood-bought land!*
If, in the far-off sunny isle, which ocean's arms surround,
Ye buy and sell the form of God, in gyves and shackles bound,
Ye shall not hold your market *here* beneath New England skies—
Our soil shall not be stained with blood of rent and sundered ties!"
Like to the chainless waters' voice, which lave our rocky shore,
Like to the never-fettered winds, that through our forests roar,
So let your fearless words go forth, in accents loud and brave!
For 'tis the might of earnest words will free the bondaged slave!

Miscellany.

MARIE;
OR
Slavery in the United States.

BY GUSTAVE DE BEAUMONT.

Author of Travels in Ireland; and, in conjunction with de Tocqueville, of "Penitentiary System of the United States."

(Translated for the Standard)

CHAPTER XIII.—[CONCLUDED.]

The Riot.

It is all the fault of the white people who are engaged in it, and those were to blame in the first place who gave liberty to the negroes here.

While these painful expressions reached the ear, a frightful spectacle was presented to the sight.

We were in Leonard street. Some poor mulattoes passing at the moment, we heard a thousand furious voices crying out, "Death to the negroes! let the wretches have it!"—and a shower of stones from the multitude fell upon the people of color; while the Americans, armed with clubs, assailed the poor defenceless creatures, beating them most mercilessly. Stunned by this treatment, as cruel as unexpected, the mulattoes made no resistance, and seemed overwhelmed with stupor at the sight of the irritated crowd. Their uplifted countenances seemed to ask of God, wherefore the vengeance of society should be let loose upon those who had ever respected its laws.

But soon a still more affecting scene met our sight. The unfortunate individuals whom this blind vengeance was pursuing, had taken refuge in the friendly houses of some people of color. I thought they had escaped the danger; but when the wants of popular fury are excited, it is not thus that they subside.

The windows were shivered, the doors broken, the walls demolished:—at this moment I ceased to take cognizance of their work of destruction, for Marie seemed frozen with apprehension. "My friends," said Nelson, without losing his composure, "Let us retreat. This barbarous violence outgoes my calculations. They prove the existence of a deadly enmity against the people of color. We should, if discovered, be in great danger. Let us reach the church, and once within its holy walls, we shall be safe from insult. The American people would perish sooner than show disrespect for sacred things. As soon as you have been united, we will quit this city, where those bad passions yet reign, that I had thought were subdued."

We shortly after arrived at the church of John Mulon. Many colored people had taken refuge there.

As I entered the holy asylum, I felt my strength and my hopes renewed. The tumult of the scene, the cries and fury of the multitude, the shrieks of its victims,—all these earth-born sounds died away upon my ear, and all resentment left my heart. It was full of love and prayer.

The ceremony soon commenced. I knelt by Marie, who was extremely pale, though, during these scenes of horror we had witnessed, not a sound had escaped her lips. Only her suffering look seemed to say to me, "Is this, then, our marriage pomp!" Since we had entered the consecrated spot, I saw that calmness and serenity had resumed their seat upon her forehead, though it was rather the calmness of resignation than of hope.

For me, I abandoned myself unreservedly to impressions of joy. After so many storms, I was at length in port. The shadow of my past sorrows served but as a relief to the brightness of my present happiness, and I almost blessed the persecutions of fortune, without which I had not been so happy. If fate had favored my first aspirations for glory and for power, I should not have quitted Europe, and should not have been, to-day, the husband of Marie! What to me from henceforth, was the injustice of the world! Were there not two of us to sustain it? and the tears of woman are so sweet, that their secret charm is mingled even with the bitterest sorrow.

Thus rose to my mind a thousand smiling visions of futurity, while, prostrate before the altar, we received the Church's benediction.

At the moment when the minister, after having uttered his soul in the most affecting counsels, took our hands to unite them, a great tumult burst suddenly forth, at the door of the church. "The mob!" cried a voice of evil augury. This cry flew from mouth to mouth, followed by a gloomy silence within the building. Then rose without the sound of an angry multitude, like the roar of a coming storm. Borne onward as by a furious wind, the thunder-bearing clouds rapidly advanced, and already was the tempest over our heads. "Death to the colored people! to the church! to the church!" was the fearful clamor that rung on every side; terror seized the surrounding witnesses; the priest grew pale,—his knees bent beneath him; the ring which was to typify our union, fell from his hands. Marie, frozen with terror, and deprived of consciousness, was about to fall; and I lent to the fainting girl the support of the arm which, but a moment later, would have sustained my well-beloved wife.

Some intrepid negroes had sprung towards the outlets of the church, to defend them against invasion; but soon a thousand missiles fell with a horrible crash into the building, the doors were heard to groan upon their hinges, the assailants mutually encouraged each other to violence, every advance was hailed with tumultuous applause, the blows were redoubled—the walls shook—the ground trembled; already had the populace, that terrible destroyer, burst into the court. Then the church presented a fearful scene of disorder and confusion; children uttered piercing cries, women piteous complainings. At the idea of popular massacre, horror seized every soul, for in every country the mob is stupid, blind, and cruel. Men, or rather monsters, without regard to the sanctity of the place, and without pity for the infirmity of sex or age, precipitated themselves upon the pious assembly, and gave themselves up to acts of the most brutal violence, sparing neither old men, women, nor children.

My distress was extreme. Confounded by this spectacle of vandalism and impiety, Nelson was torn by the conflicting emotions of paternal solicitude and national pride. "Oh, my God!" he cried, "what profanation!—what disgrace to my country."

The danger was imminent and terrible. "Leave to my love, I entreat," I said to Nelson, "the care of protecting Marie!"—and I took her in my arms as I spoke. Oh, with what energy did I take possession of my beloved one! How strong I felt as I bore her upon my heart! But hardly had I assumed the precious charge, when I heard voices crying, "John Mulon! John Mulon! Death to the Catholic who marries black women to white men!" All eyes were turned upon us;—I saw that we were betrayed, and that the most frightful dangers threatened us. How was I to save Marie?—how to bear her through the ranks of our enemies, in the midst of so many unbridled passions?

A gleam of hope was now for a moment visible;—for a cry of, "The militia!" the militia!" rose from some of the mob. "Who cares?" cried others: "the militia dares not fire upon the American people."

A body of militia was in reality at hand, charged with the mission of re-establishing the public peace: but it was composed entirely of white men, who cared nothing for people of color. In place of arresting popular fury, they stood quietly looking at its excesses. Their presence, therefore, did but increase the fury of the assailants, who traversed the interior of the church, breaking and sacking everything—furniture, church-ornaments, the sacred desk—the altar itself. All the outlets were guarded, that no one might escape their violence. In this extremity, commending the holy cause of suffering innocence to heaven, I dashed through the frantic multitude, amid a thousand cries of grief and vengeance, bearing in my arms Marie, pale and dishevelled; and having for my protection no other aid than the energy of my will, the strength of my love, and my faith in the justice of God. Ah, how intrepid and mighty did they make me! I know not whether it was a consequence of my boldness, or owing to especial celestial protection; but a passage opened before me. Marie was so beautiful in her terror, that I at first attributed to that fascination the yielding of the multitude. Yet what respect could the noblest created being inspire in the impious heart that could outrage the Creator in his temple? I had now only the last outlet to pass: it was the most dangerous passage. Agitated by a thousand terrors, placed between the obstacle that I discerned before, and the impossibility of remaining where I was, and seeing only dangers around me, I threw myself forward. At that moment I saw murderous arms raised—Marie about to fall under their blows—then it seemed as if the vault of heaven was about to fall upon me, and the earth to swallow me up. Meanwhile, I rushed on, unable to stay my course in its momentum, and yet in that mechanical impetus, I kept the consciousness that even in striving to save this cherished head, I had given it up to its executioners.

Oh, my God! how great were thy power and thy mercy at that hour! At the very instant when I was casting into the abyss the treasure confided to my love, a young combatant presented himself, and braving the fury of our enemies by throwing himself between them and us, he made for us a rampart of his body, advanced into the narrow and terrible passage, attacked those who guarded it, disarmed, overthrew, and beat down whatever resisted him. Preceded by this tutelary power, I went forward without obstacle, and withdrawing Marie from outrage, and protecting her against violence, I felt the sweetest joy that it could be given to man to feel—that of saving from frightful danger, and beholding revive again in my arms the object of my love.

Shortly after, we were joined by Nelson, James Williams, and John Mulon, who, in spite of the struggles in which they had been constrained to engage, had never lost sight of us.

"Ludovic!—Oh, heavens! where are we?" cried Marie, opening her beautiful eyes that terror had closed, and which now seemed to awaken as from a long slumber; "Where is the church, the priest, my father, the crowd?" and her glances seemed to wander around her.

"My beloved," she continued, "I comprehend nothing but that I owe my life to thee!"

Then seeing Nelson; "My father," she said, "I trembled for your life. Tell me what has happened since our wedding ring fell from the hands of the priest? I have had a dreadful vision!—images of blood!—cries of death!—George! George! Where is he?"

"There he is," replied Nelson.

"Oh, my God! he has lost his life!" cried Marie.

"No, my daughter, he has saved thine."

We learned from Nelson that George was, in reality, the young man, who, at the moment of the greatest danger, had suddenly appeared, and saved us by prodigies of boldness and valor.

"My friends," said Nelson, "heaven is trying us by cruel misfortunes. Meanwhile Providence, that in permitting a great evil, has miraculously preserved us from greater ones that threatened,—is it not still generous towards us."

"How came George here," demanded Marie; and why is he not now with us?"

"George," replied Nelson, "appeared suddenly like those beneficent genii who descend to earth only to dry the tears of men, and who after having administered consolation, return to their celestial abodes. I beheld him, ardent and impetuous, spring to the defence of his sister, and beat down the enemy. Soon he approached me, bidding me follow Marie, watch over her, and hasten our flight from this impious city. As I took his arm to lead him to you, 'I am not free,' he said, with energy: 'my duty calls me elsewhere. I love my sister more than life, but not more than honor. I leave you—I fly from my beloved sister, that my weakness may not betray me. Let Marie be united to Ludovic; he is worthy of her, and she of him. Adieu, James Williams,' he said, in parting; 'Go to your brother Louis. You need another refuge, for your own house is no longer standing.'"

We found, in fact, a heap of ruins in place of the dwelling of our host. The doors had been broken, the walls demolished, the furniture sacked, and the ruins had been heaped upon the public square.—Then they set fire to it in token of joy, and we saw, on our return, the last gleam of the flame which had consumed them. Several houses of the colored people, and of white men, their friends, had experienced the same fate; and four churches belonging to the black population, had fallen, like that of John Mulon, beneath the hand of violence and profanation.

Towards evening the outbreak died away, the Anti-Slavery Society established at New-York, for the freedom of the negroes, published a declaration, endeavoring to calm the passions of the whites which had risen so high against the people of color.

"Never," they said, "did we dream of the insensate project of mingling the two races; we could not thus far forget the dignity of the whites. We *respect the laws which establish slavery in the Southern States.*"

O, shame! what manner of free nation is this, in whose presence it is not permitted to hate slavery? The blacks of New-York ask not liberty for themselves,—they all are free. They do but invoke American pity for their enslaved brethren, and their prayer, and that of their friends, are crimes to ask pardon for!

Meanwhile, somewhat of that superficial agitation still continued in the city, which is wont to succeed to the crises of civil war. The father was seen seeking his children, the sister the brother, the wife the husband. They accosted each other with eager inquiries, exchanging mutually exaggerated recitals. At sight of ruined buildings, and yet smoking ashes, they stopped to contemplate the popular exploits, as one marks the uprooted oaks and ruined harvests, after the hurricane. The brave ones, the heroes of the day went home to rest, and the cowards and intriguers took the field.

All the world, after the event, condemned the rioters and their excesses. Most persons, even while deploring the misfortune of the blacks, were secretly, far from displeased. I saw, however, some good citizens, sincere friends of their country, shedding tears over this fatal day. They saw, in this act of tyranny, exercised by the majority over a feeble minority, the most odious abuse of power; and they asked themselves if a population whose hateful passions were stronger than the laws, could long remain free.

At the moment when the riot seemed over, we learned that a new one of an alarming appearance, was preparing for the morrow.

One single means might have arrested the agitation at its beginning; the militia should have been ordered to fire on the people. But this order could emanate only from the Mayor of the city. The wisest counselled this measure; but, born of the people, this magistrate dared not strike his parent. In vain was he told that the rioters were the populace, and not the people. In civil discords, there comes a moment when it is very difficult to distinguish one from the other. The Mayor listened to the advice of the most moderate, which was only to show bayonets to the multitude. This array of militia under arms, could in truth be only an idle demonstration, unless it were permitted them forcibly to put down all resistance. But there are cases where reason cannot be heard, because she is combatted by secret sentiments which cannot be openly yielded to, for men hardly confess such to their own hearts. "After all," said the voice of this secret instinct to the Americans—"would it so greatly matter if the colored people and their friends *should* perish, in a popular commotion?"

Judge of the consternation into which we were thrown, when we learned that the *publishment* anglice, banns (annonce) of my union with Marie, had been, if not the cause, at least the pretext of the insurrection. Its appearance awakened all the displeasure that had been excited by several foregone marriages between whites and people of color. The enlightened part of the population, without experiencing passions so violent, sympathized with them. It would not have excited the mob, but it allowed them to go on; and I know not that it would ever have arrested their excesses, had it not been for its own selfish fears of an unbridled multitude intoxicated with riot, and eager for destruction.

From the Columbian Magazine for December.

THE BEAUTY OF PEACE.

BY L. MARIA CHILD.

"Power itself has not half the might
Of gentleness." [LEIGH HUNT.

Will you pardon me, courteous reader, if, instead of a story, I give you something more like a sermon? If you ask why I suppose it will not suit you as well, I may answer playfully in the language of old Dr. Mayhew, of Boston, who sometimes indulged in a vein of pleasantry not usual with clergymen in his Puritanic times. Being asked what was the reason that the Council of Bishops voted the Song of Solomon into the Bible, and the Wisdom of Solomon out, he replied, "Indeed I cannot tell; except that mankind have always preferred songs to wisdom."

Moreover, you may listen more coldly to the advocacy of peace principles than to other wise words; because few men professing to believe the Christian religion venture to deny their truth, while at the same time all agree in giving them a sort of moonlight reputation, a will-o'-the-wisp foundation, as beautiful but impracticable theories. But I cannot help feeling a strong hope, amounting to faith, that the world will be at last redeemed from the frightful vortex of sin and misery into which it has been drawn by the prevailing Law of Force. And surely it is a mission worth living for, if I can give the least aid in convincing mankind that the Christian doctrine of overcoming evil with good is not merely a beautiful sentiment, as becoming to the religious soul, as are pearls to the maiden's bosom, but that it is really the highest reason, the bravest manliness, the most comprehensive philosophy, the wisest political economy.

The amount of proof that it is so, seems abundant enough to warrant the belief that a practical adoption of peace principles would be *always* safe, even with the most savage men, and under the most desperate circumstances, provided there was a chance to have it distinctly understood that such a course was not based on cowardice, but on principle.

When Captain Back went to the polar regions, in search of his friend Captain Ross, he fell in with a band of Esquimaux, who had never seen a white man. The chief raised his spear to hurl it at the stranger's head; but when Capt. Back approached calmly and unarmed, the spear dropped, and the rude savage gladly welcomed the brother man, who had trusted in him. Had Captain Back adopted the usual maxim, that it is necessary to carry arms in such emergencies, he would probably have occasioned his own death, and that of his companions.

Raymond, in his Travels, says:—"The assassin has been my guide in the defiles of Italy, the smuggler of the Pyrenees has received me with a welcome in his secret paths. Armed, I should have been the enemy of both; unarmed, they have alike respected me. In such expectation, I have long since laid aside all menacing apparatus whatever.—Arms may indeed be employed against wild beasts; but men should never forget that they are no defence against the traitor. They may irritate the wicked, and intimidate the simple. The man of peace has a much more sacred defence—his character.

Perhaps the severest test to which the peace principles were ever put, was in Ireland, during the memorable rebellion, of 1798. During that terrible conflict, the Irish Quakers were continually between two fires. The Protestant party viewed them with suspicion and dislike, because they refused to fight, or to pay military taxes; and the fierce multitude of insurgents deemed it sufficient cause of death, that they would neither profess belief in the Catholic religion, nor help them fight for Irish freedom. Victory alternated between the two contending parties, and as usual in civil war, the victors made almost indiscriminate havoc of those who did not march under their banners. It was a perilous time for all men; but the Quakers alone were liable to a raking fire from both sides. Foreseeing calamity, they had, nearly two years before the war broke out, publicly destroyed all their guns, and other weapons used for game. But this pledge of pacific intentions was not sufficient to satisfy the Government, which required warlike assistance at their hands. Threats and insults were heaped upon them from all quarters; but they steadfastly adhered to their resolution of doing good to both parties, and harm to neither. Their houses were filled with widows and orphans, with the sick, the wounded, and the dying, belonging both to the loyalists and the rebels. Sometimes, when the Catholic insurgents were victorious, they would be greatly enraged to find Quaker houses filled with Protestant families. They would point their pistols, and threaten death, if their enemies were not immediately turned into the street, to be massacred. But the pistol dropped, when the Christian mildly replied, "Friend, do what thou wilt, I will not harm thee, or any other human being." Not even amid the savage fierceness of civil war, could men fire at one who spoke such words as those. They saw that this was not cowardice, but bravery much higher than their own.

On one occasion, an insurgent threatened to burn down a Quaker house, unless the owner expelled the Protestant women and children, who had taken refuge there. "I cannot help it," replied the Friend: "So long as I have a house, I will keep it open to succor the helpless and the distressed, whether they belong to thy ranks, or to those of thine enemies. If my house is burned, I must be turned out with them, and share their affliction." The fighter turned away, and did the Christian no harm.

The Protestant party seized the Quaker schoolmaster of Ballitore, saying they could see no reason why he should stay at home in quiet, while they were obliged to fight to defend his property.—"Friends, I have asked no man to fight for me," replied the schoolmaster. But they dragged him along, swearing that he should stand in front of the army, and if he would not fight, he should at least stop a bullet. His house and school-house were filled with women and children, who had taken refuge there; for it was an instructive fact, throughout this bloody contest, that *the houses of men of peace were the only places of safety.* Some of the women followed the soldiers, begging them not to take away their friend and protector, a man who expended more for the sick and the starving, than others did, for arms and ammunition. The schoolmaster said, "Do not be distressed, my friends. I forgive these neighbors; for what they do, they do in ignorance of my principles and feelings. They may take my life, but they cannot force me to do injury to one of my fellow-creatures." As the Catholics had done, so did the Protestants; they went away, and left the man of peace safe in his divine armor.

The flames of bigotry were of course fanned by civil war. On one occasion, the insurgents seized a wealthy old Quaker, in very feeble health, and threatened to shoot him, if he did not go with them to a Catholic priest, to be christened. They had not led him far, before he sank down from extreme weakness. "What do you say to our proposition?" asked one of the soldiers, handling his gun significantly. The old man quietly replied, "If thou art permitted to take my life I hope our Heavenly Father will forgive thee." The insurgents talked apart for a few moments, and then went away, restrained by a power they did not understand.

Deeds of kindness added strength to the influence of gentle words. The officers and soldiers of both parties had had some dying brother tended by the Quakers, or some starving mother who had been fed, or some desolate little ones, that had been cherished. Whichever party marched into a village victorious, the cry was, "Spare the Quakers! They have done good to all, and harm to none." While flames were raging, and blood flowing in every direction, the houses of the peace-makers stood uninjured.

It is a circumstance worthy to be recorded, that during the fierce and terrible struggle, even in counties where the Quakers were most numerous, but one of their society fell a sacrifice. That one was a young man, who, being afraid to trust to peace principles, put on a military uniform, and went to the garrison for protection. The garrison was taken by the insurgents, and he was killed. "His dress and arms spoke the language of hostility," says the historian, "and therefore they invited it."

During that troubled period, no armed citizen could travel without peril of his life; but the Quakers regularly attended their Monthly and Quarterly Meetings, going miles across the country, often through an armed and furious multitude, and sometimes obliged to stop and remove corpses from their path. The Catholics, angry at Protestant meetings being thus openly held, but unwilling to harm the Quakers, advised them to avoid the public road, and go by private ways. But they, in their quiet, innocent way, answered that they did not feel clear it would be right for them to go by any other path than the usual high road. And by the high road they went unmolested; even their young women, unattended by protectors, passed without insult.

Glory to the nation that first ventures to set an example at once so gentle and so brave! And our wars—are they brave, or beautiful, even if judged of according to the maxims of the world? The secrets of our cowardly encroachments on Mexico, and our Indian wars, would secure a unanimous verdict in the negative, could they ever be even half revealed to posterity.

A few years ago, I met an elderly man in the Hartford stage, whose conversation led me to reflect on the baseness and iniquity often concealed behind the apparent glory of war. The thumb of his right hand hung down, as if suspended by a piece of thread; and some of the passengers inquired the cause. "A Malay woman cut the muscle with her sabre," was the reply.

"A Malay woman!" they exclaimed: "How came you fighting with a woman?"

"I did not know she was a woman; for they all dress alike there," said he. "I was on board the United States ship, Potomac, when it was sent out to chastise the Malays for murdering the crew of a Salem vessel. We attacked one of their forts, and killed some two hundred or more. Many of them were women; and I can tell you the Malay women are as good fighters as the men."

After answering several questions concerning the conflict, he was silent for a moment, and then added, with a sigh, "Ah, that was a bad business. I do not like to remember it: I wish I never had had anything to do with it. I have been a seaman from my youth, and I know the Malays well. They are a brave and honest people. Deal fairly with them, and they will treat you well, and may be trusted with untold gold. The Americans were to blame in that business. The truth is, Christian nations are generally to blame in the outset, in all their difficulties with less civilized people. A Salem ship went to Malacca to trade for pepper. They agreed to give the natives a stated compensation, when a certain number of measures full of pepper were delivered. Men, women, and children, were busy picking pepper, and bringing it on board. The captain proposed that the sailors should go ashore and help them; and the natives consented, with the most confiding good nature. The sailors were instructed to pick till evening, and then leave the baskets full of pepper among the bushes, with the understanding that they were to be brought on board by the natives in the morning. They did so, without exciting any suspicion of treachery. But in the night the baskets were all conveyed on board, and the vessel sailed away, leaving the Malays unpaid for her valuable cargo. This, of course, excited great indignation, and they made loud complaints to the commander of the next American vessel that arrived on their coast. In answer to a demand of redress from the Government, they were assured that the case should be represented, and the wrong repaired. But 'Yankee cuteness' in cheating a few savages was not sufficiently uncommon to make any great stir, and the affair was soon forgotten. Some time after, another captain of a Salem ship played a similar trick, and carried off a still larger quantity of stolen pepper. The Malays, exasperated beyond measure, resorted to Lynch law, and murdered an American crew that landed there about the same time. The United States ship Potomac was sent out to punish them for this outrage; and, as I told you, we killed some two hundred men and women. I sometimes think that our retaliation was not more rational, or more like Christians, than theirs."

"Will you please," said I, "to tell me what sort of revenge *would* be like Christians?"

He hesitated, and said it was a hard question to answer. "I never felt pleasantly about that affair," continued he: "I would not have killed her, if I had known she was a woman." I asked why he felt any more regret about killing a woman than a man. "I hardly know why myself," answered he. "I don't suppose I should, if it were a common thing for women to fight. But we are accustomed to think of them as not defending themselves: and there is something in every human heart that makes a man unwilling to fight those who do not fight in return. It seems mean and dastardly, and a man cannot work himself up to it." "Then if one nation *would* not fight, another *could* not," said I.

"What if a nation, instead of an individual, should make such an appeal to the manly feeling, which you say is inherent in the heart?" "I believe other nations would be ashamed to attack her," he replied. "It would take away all the glory and excitement of war, and the hardest soldier would shrink from it, as from cold-blooded murder." "Such a peace establishment would be at once cheap and beautiful," rejoined I; and so we parted.

For the National Anti-Slavery Standard.

SCRAPS OF USEFUL INFORMATION.

Course No. 1.

MR. EDITOR:—I see that many of the newspapers of the country are copying into their columns "Scraps of Curious Information," from the New-York Gazette. While reading the interesting medley of facts they embrace, I conceived the idea, that a few scraps of more specific and sober information, if prepared with unimpeachable fidelity to truth, might make a salutary impression on the public mind. Here, then, Mr. Editor, are a few items of such information, which I have collected with some care, and for which I would humbly solicit an admission into some corner of your paper.

The mercantile shipping of the civilized world amounts to about 8,000,000, tons, which is worth, new and old, $30 per ton, and nets, clear of interest, insurance, &c. 10 per cent. or $24,000,000, per annum. *The appropriation to the British Navy for the current year, is* $33,620,200!! Is not this a sober fact? that the annual expense of one nation's navy exceeds the net profit of all the mercantile shipping owned by the civilized world?

The war-debts of the European nations amount to $10,000,000,000. It would require the labor of *four millions* of men, at $150 per annum for each man, to pay the *interest* of this sum at 6 per cent. To pay the principal, it would be necessary to levy a tax of at least TEN DOLLARS on every inhabitant of the globe! Another fact, rendering this more impressive, may be found in the "scrap of curious information," that no heathen nations are in arrears for the butcheries they have perpetrated on the human race. They pay cash down for all that is done for the devil under their hands. Christian nations alone "go on tick" for that kind of service.

From March 4th, 1789, to June 30th, 1844, our Government expended on the War Department, $663,438,851. The interest of this sum, at 6 per cent. would build Whitney's great railroad, from the Lakes to the Pacific, of 2500 miles in length, at $15,000 per mile; and thus erect a highway for the commerce and communion of the family of nations, which should be reckoned in all coming time one of the greatest enterprises that ever blessed the race.

In 1842, there were produced in the United States, 100,000,000 bushels of wheat, and 140,000,000 bushels of Indian corn; which, at $1 per bushel for the former, and 25 cents for the latter, were worth $135,500,000. Fifteen per cent. clear of the interest of the capital invested in lands, implements, hired, and personal labor, is a liberal estimate of the profit accruing to the wheat and corn grower. Then the profit of this amount of grain would be $20,325,000. The appropriation to the army and navy, during the same year, was $20,150,501. In other words, the army and navy ate up the whole harvest of wheat and corn throughout the Union! Will not the hard-working farmers think on this fact?

The Government, though carrying on extensive armories of its own, has recently contracted with a private company in Connecticut for the supply of 30,000 pistols, at $6,50 each; or 195,000 dollars' worth of those weapons so much in vogue with duellists and assassins. The American Bible Society congratulates itself on receiving, the past year, $166,652, the aggregate of all that has been given through the Union for the dissemination of the Word of Life, at home and abroad. So it goes; Christendom expends more in one year on the means and instruments of human slaughter, than has been given to the promulgation of the Gospel since Jesus Christ died on the cross! E. B.

Arming Canada.—The discussion of the Oregon question and the probabilities of war between the United States and Great Britain, are the chief topics at present with the Canada press. The recent orders from the home government, to extend the frontier fortifications, and erect new ones at several points on the St. Lawrence add not a little interest to the matter. The projected improvements are on a magnificent scale, and, with all the labor that can be had, will take two or three years to complete them. From this fact alone, in my view of matters, there is a "great cry and little wool." The enlargement of the locks on the canals is not yet all finished, and from the gigantic size of the proposed ones, (240 feet long and 45 feet wide,) it will take the whole of next season to complete them. The improvement made this season have already reached $2,000,000, and I am informed by one of the engineers, that there are at this time about 7,000 laborers on the public work.—*Montreal Letter.*

Arrested.—One hundred and fifty negroes assembled at Lege's long room for public worship, but remaining until a quarter past 9, the guard came in and arrested seventy of them for violating the laws. *Charleston Paper.*

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